The Priest

Edited By Priests For Priests

ctober, 1956

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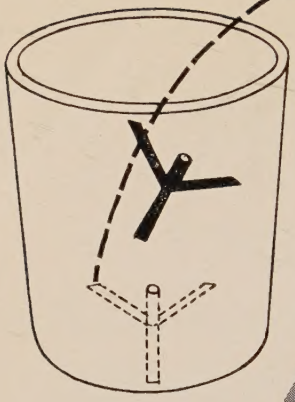

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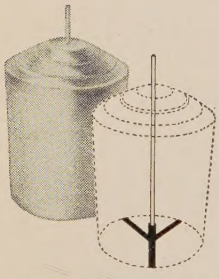

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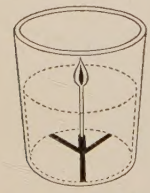

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The Lay Teacher

THE lay teacher is here to stay, according to Sister M. Michael, I.H.M., in a recent issue of the *Catholic School Journal.*

We can almost hear our readers groan, for the expense involved in the lay-teacher situation is no slight one. For that matter, it is a fairly common opinion (and it includes us) that the Catholic school system is not geared to lay participation, that an adequate supply of teaching nuns is essential. But to provide the other point of view, Sister M. Michael has this to say:

"The lay teacher is not merely an emergency measure . . . Conditions demand that the lay teacher become part of our elementary and secondary program." We are not about to argue with her, at that.

The point we would make, rather, is that a place must be found currently for the lay teacher which she can occupy willingly, efficiently, and with a sense of vocation. This is, pretty much, the burden of Sister Michael's article.

We learned that many lay teachers prefer Catholic school work because of the relative absence of

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disciplinary problems, political intrigue, and endless meetings, not to mention their enjoyment of a Catholic atmosphere. Quite a few are willing to work for nominal salaries. In this connection she pointed out the availability of young college graduates and also of retired public-school teachers. (Last year it was, perhaps, that Father Tumulty, of the diocese of Sacramento, wrote us an interesting letter on this very point.)

Above all one must make the lay teacher welcome and acknowledge her proper role and scope. Here are some things that Sister suggests: Provide a room for work preparation, lunch, and include at least a partial library; invite lay teachers to all faculty meetings; invite the lay teachers to the mothers' club; give them responsibilities as the Sisters have for parent-teacher conferences.

Having ourselves grown up under the influence of devoted and sometimes pestiferous dear old nuns, we were amused to find Sister warning the religious faculty not to infringe on the lay teacher's free time by such things as chauffeur duties and holiday clean-up work!

In line with her original contention she asks us not to let the Catholic school be the training ground for teachers who pass on to the public schools. At least so far as the present crisis is concerned, whether or not we agree that the lay teacher is here to stay, she promises us that "organized plans would assure more lay teachers for our schools and the crisis we are facing would be averted."

THE PRIEST OCTOBER, 1956 VOL. 11, NO. 10

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

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Indexed in the Catholic Periodical Index.

Address all business communications to THE PRIEST, Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.

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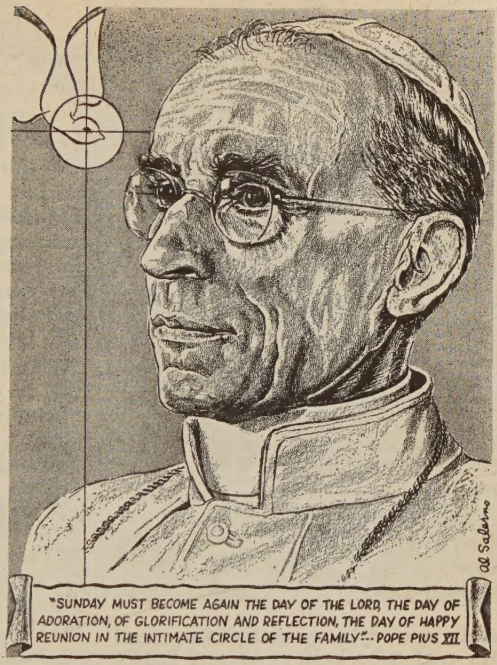
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For instance, we know of one community with its management in such disorder that the Ordinary is fervently praying for it to die out. Of course, this is not known to the general public and, much to the Bishop's dismay, an occasional postulant falls into their hands.

We have had odd experiences with another order, this one ancient and numerous. To illustrate, and the incident is only one of many: A little girl just out of their school lay in the hospital dying of nephritis. On Thanksgiving Day we phoned the sisters and said that, since we were going to pay a holiday call on the child, we would be glad to take them along and drive them right back. The response: "I'll ask Mother, but we're not allowed to visit." The matter was referred to the Motherhouse, which upheld "Our Holy Rule" at the expense of charity.

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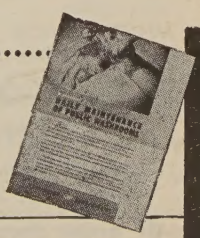

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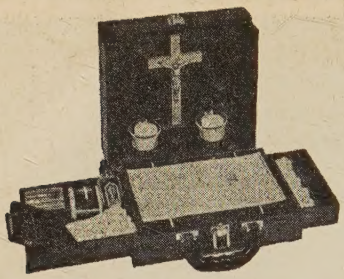

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Travel Notes (Continued)

ATHENS is kind to tourists. As we recall it, a beautiful room with bath at the Great Britain — the town's Waldorf Astoria — costs only $5.00 per day. A splendid dinner with all the trimmings on the roof of the King George next door — where we first sampled pate de foie gras — came to something like $2.85. The only trouble is that Greece is so far away — three hours beyond Rome. The people are friendly. They love Americans. Every Greek has an uncle in business over here, and practically every graduate of the gymnasium speaks English or French. And they are intensely religious with a reverential awe for the priest.

At Mass Sunday morning in the Church of St. Denys (the Areopagite — who else?), we noticed the usual crowd of tourists, diplomats, American sailors, etc., but we were also surprised and pleased to see a number of native-born Greeks in the congregation, some of them soldiers and sailors in uniform. We learned that there are some 40,000 Latin-rite Greeks, most of them

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from the islands where, apparently, the schism never penetrated.

* * *

While on the subject of religion: We traveled from Rome to Frankfurt with a Greek-American seminarian from Hamtramck. He was Orthodox, completing his studies in Athens. We were amazed at his enthusiasm for the Western Church, our canon law and all-around efficiency — especially our celibacy. Marriage was posing a terrible problem to him at the moment. He badly wanted to be ordained, yet he wasn't sure that he was ready for marriage and he had the feeling that he was somehow under pressure.

Oddly, he damned Photius and "this senseless schism," and he confided that he prays fervently for reunion. He does not receive often — their ways are different from ours — but when he does, he is just as likely to confess to a Catholic as to an Orthodox priest. It seems you have to make an appointment for confession in the Orthodox Church.

It was heartening, somehow, to hear John make vehement cause with us against the heretics, dipping deep into the wells of Patristic literature for his proofs and background — Ignatius Antiochenus, Irenaeus, the Didache . . . He would first roll out the original Greek and then screw up his face while he pieced out the translation. But the Greek sounded better, more sonorous, authentic, as it might have sounded on the lips of Chrysostom or Gregory — basic

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Christianity. And we seemed to recognize many of the phrases from footnotes idly persued and half-memorized during seminary classes in dogma.

We can still see him solemnly blessing himself, right shoulder first, as the plane took off from Ciampino. That was our introduction.

* * *

No one could write about Athens without speaking of the Acropolis. We have been there twice, now, and have thus far avoided mentioning it from a feeling of sheer inadequacy. It made such an impression on us that we scarcely trust ourselves to write of it, lest we be accused of excess or, perhaps, of sentimentality.

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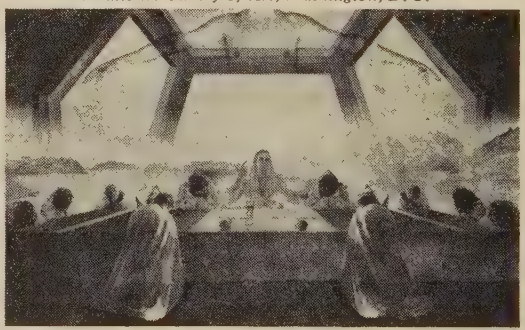

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ater of Herodes Atticus; and everywhere, in the distance, the sparkling blue Aegean . . .

* * *

To end this item on a less exalted plane—we were persuaded to rent a car for sight-seeing at $20 for three days. Our guide was a volatile young man of perhaps 19 or 20. Our first afternoon passed without incident and he went off with the car while we had supper. He was to be back at the hotel at nine. But the hour came and went, and no George! (Every second Greek is named George.)

Next morning we were aroused by the police from suburban New Phaliron. George had spent the night in jail. It seems he had loaded the car with his pals and had gone careening up and down the streets, honking the horn and wolf-whistling at the girls. When the police pulled him over, it developed that he had no license — a serious offense in Greece, where a license costs $50 a year.

We went to the police station and did our best for the boy, but the sergeant assured us that, even though we had hired a lawyer for him, George would certainly end up with a 30-day sentence.

This was so unsettling that driving back to the hotel, we turned right where we should have turned left and scraped a brand new Chrysler. That took another $20 in damages on the spot — and on the same spot we took several appropriate resolutions concerning hiring and driving cars in foreign lands.

ANNOUNCING

A Major Advance in the Catholic Press

EIGHT leading Catholic magazines and Image Books unite in a cooperative effort to help pastors bring the best Catholic literature to parishioners. These publications are giving to pastors FREE, an expensive, specially designed display rack. This is the first such cooperative action in the history of the Catholic Press in America.

1, WHAT IS THE PLAN? To make it easy for pastors to present a striking display of excellent literature that will make parishioners better Catholics, better citizens and better parishioners.

Latin: Always A Necessity

NOT long ago we ran two Latin quotations from the Holy Father about the importance and supremacy and eternal relevance of this noble language. Recently in our files we found several more quotations in translation which we think are of interest in the same context.

We are sorry that we cannot offhand say who is our benefactor in this case. It has been too long ago. But to him, whoever he may be, our sincere thanks.

It has seemed to us that some priests make a fairly subtle mistake: they confuse the altogether legitimate and worthy cause of the vernacular movement — which THE PRIEST has consistently furthered — with something quite different, the absolute necessity of a working knowledge of Latin on the part of the individual priest.

"We regret that the Latin language, glory of the priesthood, now has its devotees growing more faint-hearted and fewer in number. How can sufficient praise be given this majestic language, the *royal speech* as it is called by the Greeks, for it does not merely express the truth but casts it into beautiful and lasting form. It shines forth with singular dignity in decrees and counsels; it enjoys the honor of liturgical use in the Latin Church; it is, too, a bond of great price to the universal Church. There should be no priest who does not know how to read and speak it easily and readily.

ANNOUNCING

A Magazine-Book Display Rack That's FREE

2, WHO ARE BEHIND THE PLAN? Image Books and these leading Catholic monthly magazines:

- **Catholic Digest**
- **Catholic World** (Paulist)
- **Family Digest**
- **Information** (Paulist)
- **Jubilee**
- **Liguorian** (Redemptorist)
- **Sacred Heart Messenger** (Jesuit)
- **Sign** (Passionist)

3, HOW DO THE MAGAZINES HELP? By giving FREE a strong, 72-inch high and 40-inch wide welded-wire display rack. The rack has 11 assorted-size magazine pockets, 44 Image Book pockets and a special pocket for the diocesan paper.

(There's more about this plan on the next page)

May there also arise in your midst a great many who are able to write Latin in a concise and polished manner! The Latin language, as well as the Greek, in which so many of our ecclesiastical writings have been composed from the first ages of Christianity, is a treasure-house of incomparable excellence. We must realize that the minister of the sacred rites who is unfamiliar with Latin suffers from a sorry lack of precision in thought and expression." — Pope Pius XII, "Allocutio ad docentes ex Ordine Fratrum Carmelitarum Discalceatorium," *Acta Apostolicae Sedis,* XXXXIII (1951), 734-738 (The translation was made by Sister Melchior, O.P., and is found in the magazine *Folia,* Vol. VIII, No. 1, 1954, p. 52.)

"Unreasonable Rejection"

"Hence in accepting the new, he (the Christian teacher) will not hastily abandon the old, which the experience of centuries has found expedient and profitable. This is particularly true in the teaching of Latin, which in our days is falling more and more into disuse, because of the unreasonable rejection of methods so successfully used by that sane humanism, whose highest development was reached in the schools of the Church." — Pope Pius XI in his encyclical *Divini illius magistri,* on the Christian Education of Youth. (The translation was made by Rev. Allan P. Farrell, S.J., The America Press, 1936.)

"Moreover, as students, you, or the majority of you, have the ad-

ANNOUNCING

A Positive Reading Plan To Fight Smut

4, WHY THIS NEW, JOINT PLAN? We are making little headway in the campaign against smut. Catholics who enjoy reading need not turn to lurid pocketbooks, degenerating comics and magazines that glorify immorality. With this new plan you provide a wide range of interesting Catholic reading matter—it's a positive step against smut.

5, WHY EIGHT MAGAZINES? Parishioners have different needs. No single publication will appeal to all. Among the eight, each person will find a magazine suited to his needs and interests. The eight are consistent Catholic Press Association award winners. They are not fund raisers, house organs or mission magazines.

vantage of being able to know and to understand more thoroughly than others the living sources of history. As a matter of fact, among the many subjects that make up your program of studies, you cultivate the Latin language. Latin! An ancient language, but not dead; for centuries the lordly echo has been mute in the ruined amphitheaters, in the famous forums and temples of the Caesars; nevertheless, the Basilicas of Jesus Christ do not stand silent; there the Priests of the Gospel and the heirs of the martyrs repeat and sing over and over again the psalms and hymns of the first centuries in the sacred language of the Romans.

"At the present time the language of Rome is principally the sacred language which resounds in the divine rites, in the classes of theology and in the documents of the Holy See. It is also the language which you yourselves often use when you direct your sweet greetings to the Queen of Heaven, your Mother, and to your Father Who reigns there above. But Latin is also the key which opens to you the gates of history. All the riches of Roman and Christian past that have come to us in inscriptions, writings and books, all, with the few exceptions of recent times, have come clothed in the Latin language." — From the allocution of Pius XII to 7,000 students from the Institutes of secondary and university education of Rome, on Jan. 30, 1949. (Translated from *Suplemento Espanol de "Gymnasium,"* Correspondiente al numero X, ano I — Bosa,

ANNOUNCING

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6, WHAT ARE IMAGE BOOKS? They are low-priced editions of the best Catholic books, ranging from fiction to philosophy. There are 43 titles (9 just off the press) including such best sellers as *Parents, Children and the Facts of Life; Peace of Soul; Sorrow Built a Bridge; Handbook of the Catholic Faith,* and *Saint Among the Hurons.* The average price is only 75 cents.

7, HOW CAN A PASTOR GET A FREE RACK? By ordering 125 or more Image Books (at 20% off) and an introductory account of 10 copies (at special parish bulk rates) of each of the magazines.

(There's more about this plan on the next page)

Columbia, Abril-Junio de 1952 — No. 2.)

The Mind of Pius XI

"Those injunctions which, in our Apostolic Letter *Officiorum omnium*, we addressed the diligent attention of the Catholic Bishops concerning study of the Latin tongue. we urge and command you also, beloved sons, to observe in your literary schools; for to you also pertains that law of the Code which, concerning students preparing for holy orders, says: 'Let them be carefully taught languages, particularly Latin and their native tongue.' The high importance of an accurate knowledge of Latin in your young religious is suggested by a multitude of reasons. Not only does the Church employ that language as a servant and bond of unity; but we also read the Bible in Latin, we chant and offer the Holy Sacrifice in Latin, and we perform in that tongue nearly all the sacred rites. The Roman Pontiff, besides, addresses and teaches the Catholic world in Latin, and the Roman Curia employs no other tongue in transacting its business and in formulating decrees which apply to all the faithful. He who is not well versed in Latin is much embarrassed in his approach to those rich volumes of the Church's Fathers and Doctors, many of whom used no other medium of expression in explaining and defending Christian doctrine. Let it then be your earnest aim that your clerics, destined for the future ministry of the Church, shall attain a real mastery of and a

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8, WHAT'S AN INTRODUCTORY ACCOUNT? You receive 10 copies of each magazine for the first month (no need to add to an already existing account of 10 or more). Then you are free to increase, decrease or discontinue each account as needs dictate.

9, IS THE RACK COMPLETE? It's fully equipped with strong coin box and lock. It needs no installation and stands alone in a space 3½ feet square. We even pay the shipping charges.

10, HOW SOON CAN I ORDER? Right now. The first display racks are now being shipped. Order today, as only 500 are being made. First come, first served. Don't delay and fail to get one. Fill in the coupon on the next page immediately to be sure to get this beautiful rack FREE.

very practical familiarity with that language." — Pope Pius XI in an Apostolic Letter Addressed to the Supreme Heads of Religious Orders on the Care of Religious Discipline, March, 1924. (Translation is from *Selected Writings of Father Ledochowski*, p. 360.)

Correspondence

Priest's Saturday

In the June, 1956, issue of THE PRIEST there is a good letter from M. McK., South Dakota, about Priest's Saturday. A bit of further information on this would, I am sure, be welcome.

On November 21, 1934, the feast of the Presentation of Mary in the Temple, the General of the Salvatorians, the late Father Pancratius Pfeiffer, in a private audience with the Pope, presented the idea of the Priest's Day to His Holiness, Pius XI. The Holy Father was favorably impressed and said in conclusion: "We heartily praise and bless the work; we repeat: the idea pleases us very much. We heartily praise and bless it."

The Priest's Day devotion is something quite simple and easy. (And millions of people are already practicing it throughout the world.) You make it a point to offer the first Saturday or the first Thursday of each month to your

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106

Savior, through the hands of Mary, the great mediatrix of all graces, for the sanctification of all the priests and students for the priesthood throughout the whole world. For this purpose you give that day wholly and entirely to Him, that is to say, Holy Mass, Holy Communion, all prayers, labors, sacrifices, joys, and sorrows. What you cannot do on this day you ought to do immediately on the following Sunday, e.g., Mass and Communion. It is not a case of any sodality or fraternity or anything like that. Like the first Friday in honor of the Sacred Heart, Priest's Day seeks to become something religiously observed by all the Catholics of the world. Literature and prayers can be obtained from The Salvatorian Fathers, St. Nazianz, Wisconsin.

Choosing The Day

As regards the choice of a day for the Priest's Day devotion, the Saturday after the first Friday of each month was first chosen. The special reason for this selection was that on the first Friday many of the faithful approach the Sacraments; and so the reception of Holy Communion on the day immediately following does not place any great additional burden on the priests who hear confessions. But later, in 1935, the very important Papal Encyclical Letter on the Catholic Priesthood appeared, with the new Votive Mass to honor Jesus Christ, Supreme and Eternal Priest. In this Encyclical the Holy Father emphasized most strongly the necessity of holiness of priests. The wish was

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Rising Above Misfortune

Despite the tragic fire at Anthon that recently destroyed the parish school and convent, that burned all possessions of the Sisters and threatened their lives, despite the pall that the fire cast over the parish and community, the people of Saint Joseph Parish are looking forward with optimism and hope.

In temporary facilities the parish school is happily in session; though inconvenience is involved in the present set-up, the pastor, Sisters, parents and children are glad to keep the parish school open, and plans are now underway for the rebuilding of the school and the construction of a new convent.

A very favorable adjustment by the Catholic Mutual Relief Society of Omaha, Nebraska was an important factor of help to the parish. Immediately friends of Saint Joseph Parish began to help with substantial constributions. A group of people of the Onawa and Blencoe parishes, with the Onawa and Blencoe Knights of Columbus, (Father B. Greteman is their pastor), mindful that forty three years ago they received their altar from the Anthon Church, presented a generous gift to the unfortunate parish. And others have indicated to Father Conlon that more help will follow. Such sympathy is most gratifying to the Anthon parish.

It is little wonder that His Excellency, our Most Reverend Bishop, is cheered and all neighbors are impressed by the spirit of Saint Joseph Parish rising quickly above misfortune.—Fr. A. M. Conlon.

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then expressed that the pious practice of Priest's Day be brought into connection with the above-mentioned Encyclical and Votive Mass. Because Thursday was chosen for the Votive Mass the desire was manifested here and there, even in high ecclesiastical circles, that, instead of Saturday, Thursday be chosen for the Priest's Day devotion. The Holy Father, consulted on the subject, approved of the idea that Thursday be preferred, in connection with the Votive Mass; yet he specified that those who for certain reasons, such as those indicated above, e.g., the easier reception of the Sacraments, retain the Saturday, are not to be hindered. And the indulgences for Priest's Day, given in *The Raccolta,* expressly mention "the faithful who on the first Thursday or Saturday of any month" perform the devout exercises explained above.

W. Herbst, S.D.S.
Divine Savior Seminary
Lanham, Maryland

The Door-To-Door Bible Salesman

I make an appeal for the Catholic salesman of the Father O'Connell Bible, Catholic Press, Chicago, Ill., $29.95, Marian Edition, Advance Distributors, Orlando, Florida. The particular salesman has been my parishioner for five years. Many times the salesman has been disedified by uncharitable treatment on the part of some pastors, who have angrily refused permission for the sale of

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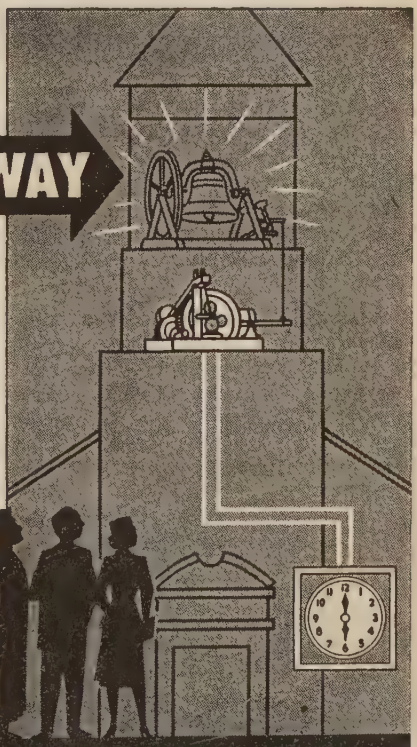

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the Bible in their particular parishes.

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The Bible salesman has no obligation to obtain the pastor's permission in order to sell the Bible, any more than the salesman of an automobile, television or any other product. When the salesman asks permission of the pastor he extends him a courtesy, which courtesy should be returned. Courtesy and charity are virtues that apply to the priest as well as to the layman. Sometimes the pastor who is too busy to speak to the salesman is also too busy to save souls.

Concern about the price of the Bible seems to indicate too great a concern on the part of the pastor about his own collections. Does the same pastor tell his parishioners that they cannot afford an automobile or a television? If he did they would pay little mind to him. It is certainly unfair to the Catholic Bible salesman, who is making an honest living, to have the pastor condemn the Bible from the pulpit. Parishioners will buy what they wish and contribute according to their wishes . . .

I know of unscrupulous Bible salesmen, but is it fair to condemn all without the courtesy of a hearing? I know some indifferent and many fine clergymen, but I have yet to find the perfect one . . .

Finally, the Catholic Bible salesman does much good and has brought many fallen-aways back to the Sacraments. Many persons whom the pastor has not visited have gone back to confession through the patient interest of the Bible salesman. The salesman is a member of the Church and a member of the Mystical Body of Christ and deserves better treatment when he is working for Christ.

Sacerdos

Louisiana

Objectionable Text Books

Pathetic indeed is the state of American History in today's schools — if the "student poll" you cited (June issue) is typical. I refer to the curious lineup voted by those students as the "greatest American Presidents": (1) F. D. Roosevelt; (2) Lincoln; (3) Truman; (4) Washington. Though you noted it was a local poll, indications are that such a mentality and the kind of history-teaching that produces it are quite prevalent in America today. One might characterize it as "American History *a la* UNESCO & ADA."

Now certainly we should be able to look to our Catholic schools to impart a true perspective of our great Nation and the ideals of its Founding Fathers. But, unfortunately, by lack of vigilance in choosing textbooks, even our schools can become unwitting propagators of the peculiar brand of American history under discussion.

Regarding this point, I hope you will reprint the enclosed clipping from *The Tablet* (Brooklyn) of March 31. It concerns the use of

HIGHLIGHTS FOR FALL

The Spirit and Forms of Protestantism

By Rev. Louis Bouyer—A lucid and penetrating analysis of the fundamental differences between Protestantism and Catholicism. Translated by A. V. Littledale. **$3.75**

Morals in Medicine

By Thomas J. O'Donnell, S.J.—This excellent work provides students with straightforward answers to pressingly practical situations, and carefully underlines and clarifies the governing theological foundations. **$3.75**

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The Dead Sea Scrolls and the Bible

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The Embattled—

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By Javier Martin Artajo—A drama of human heroism and cowardice recording the fortunes of a group of Spaniards deeply involved in their Civil War. Translated by Daniel Crabb and illustrated by Antonio Cobos. Soon **$4.50**

The Spirit of Joy

By Enrique Albiol, C.M.—Fifty joy-giving reflections on a variety of subjects of spiritual import. Translated by B. T. Buckley, C.M. **$3.00**

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the questionable textbooks of David Muzzey in some Catholic schools. I myself attended a Catholic high school that employed one of these texts.

Sincerely in Christ,
Lawrence S. Brey
St. Rose Church
Milwaukee

(Enclosure)

A second letter gives another sad presentation. A woman reader, who lives many miles beyond the boundaries of our Diocese, praises the recent "Diocesan Textbook Exhibit" editorial appearing in The Tablet. Then she asks if the textbooks used in diocesan schools are read carefully before being accepted as textbooks or reference books. She asserts her daughter attends a Catholic high school where "A History of Our Country," by Professor David S. Muzzey of Columbia Universinty, is used. The lady then quotes from the textbook and asserts old, patriotic Americans are written down, the Declaration of Independence gets scant coverage, but the United Nations gets plenty of notice, Einstein and the New Deal get attractive coverage, etc. Our informant then adds that Prof. Muzzey's "Ethics as a Religion" is utilized in the same school. It is a propaganda tract for the Ethical Culture Society, which dispenses with any concept of God. Our correspondent continues:

"On page 249 Muzzey praises the Curies and the 'modest' Robert Oppenheimer! On page 11 he has this to say: 'If men had followed an ethical religion instead of the priestly religion of Catholic Rome or Presbyterian Geneva, there would have been no cause for such wars as disgraced the 16th and 17th Centuries; for ethical religion unites men in brotherhood while priestly religion divides them into mutually hostile sects. Such is the indictment of the priestly type of religion.' His theory is that only ethical religion is democratic enough to unite men of all races and climes and he pleads for that day. He thinks it can be done through the United Nations, World Federation, Union Now, etc. His ideologies have been injected into his history books. Our form of government is always called 'democracy.' Once is the word Republic used."

Offhand we cannot think of anything more effective in undermining the reason for our schools than the use of textbooks which belittle our country and either ignore or undermine our religion.

The Sunday Homily: Verbum Vitae

It was one of those gray, after-lunch, smoking periods in the Deacon rec hall. There was the usual small group playing Scrabble in the corner, a few pool-table fans, and a frustrated soul at the old upright piano. There were catalogues of holy cards and ordination invitations, but after one has mulled over them eighteen or nineteen times they tend to lose their fascination. So, having searched among the battered back issues of "Extension" and the "Waif's Messenger" to see what I could find, I settled down with that strange mixture of Catholic sophistication and social con-

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sciousness — a glossy copy of "Jubilee."

A picture article on Spain caught my eye, full of dramatic black and white shots of gypsies, unpaved streets, and the work of a team of heroic priests among the very poor of Malaga. One line sounded interesting: "All of their sermons are based on the recent work of their bishop called *La Palabra de Cristo*."

A week or so later, the same title turned up again in a Spanish book catalogue; it was published by B.A.C. in Madrid. If it was such an aid to the priests of that tropical port, well. . . On impulse I sent out an order for one volume of the ten set.

What is the practical value of this book? We know that the first part of the Mass is certainly the "Service of the Word" where the emphasis is placed on God's revelation to us as centered in the Epistle, Gospel, and Homily of the priest. Now the position of the Epistle and Gospel are rather obvious — but what about that mysterious third item, the Homily of the priest? All too often it amounts to a sentimental ferverino rather than a good solid instruction on God's message to man. Often it is completely omitted. Here is a real priestly problem.

Answers the Problem

La Palabra de Cristo turned out to be the answer to this problem. More and more American priests are able to read Spanish, and here is a treasure-house of good things,

Continued on page 878

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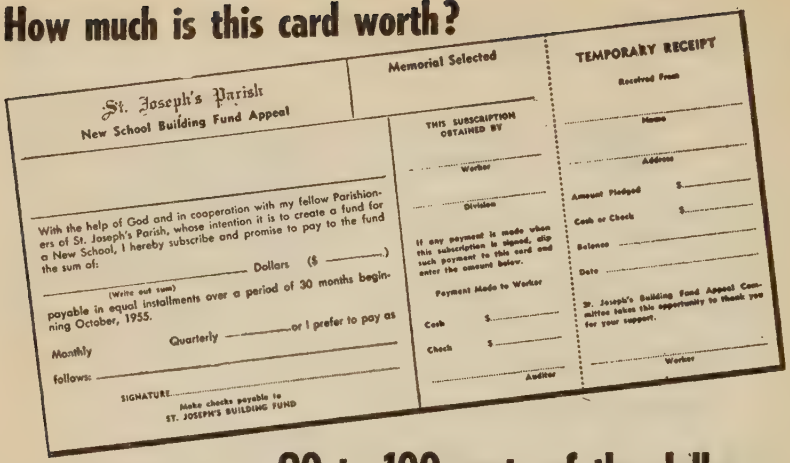
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The Priest

THE PRIEST OCTOBER, 1956 VOL. 12, NO. 10

Editorial Comment

The National Catholic Hymnal: A Progress Report

IN his encyclical *Musicae sacrae disciplina* of last Christmas, our Holy Father gave considerable thought to the subject of vernacular hymns. After insisting that "they should manifest a religious dignity and seriousness," he went on to say that "hymns can be a powerful aid in keeping the faithful from attending the Holy Sacrifice like dumb and idle spectators. They can help to make the faithful accompany the sacred services both mentally and vocally and to join their own piety to the prayers of the priest . . .

"In rites that are not completely liturgical, religious hymns of this kind when, as We have said, they are endowed with the right qualities, can be of great help in the salutary work of attracting the Christian people and enlightening them, in imbuing them with sincere piety and filling them with holy joy. They can produce these effects not only within churches, but outside of them also, especially on the occasion of pious processions and pilgrimages to shrines and at the time of national or international congresses. They can be especially useful, as experience has shown, in the work of instructing boys and girls in Catholic truth, in societies for youth and in meetings of pious associations.

"Hence We can do no less than urge you, venerable brethren" — our Holy Father is addressing the Hierarchy, of course, — "to foster and promote diligently popular religious singing of this kind in the dioceses entrusted to you. There is among you no lack of experts in this field to gather hymns of this sort into one collection, where this has not already been done, so that all of the faithful can learn them

more easily, memorize them and sing them correctly . . .

"Thus there will be hope of attaining what everyone desires, namely the disappearance of worldly songs which, because of the quality of their melodies or the frequently voluptuous and lascivious words that go with them, are a danger to Christians, especially the young, and their replacement by songs that give chaste and pure pleasure, that foster and increase faith and piety.

"May it thus come about that the Christian people begin even on this earth to sing that song of praise it will sing forever in heaven: 'To Him Who sits upon the throne, and to the Lamb, blessing and honor and glory and dominion forever and ever'" (Apoc. 5, 13).

The present writer and his associates are immediately concerned with carrying out our Holy Father's injunction "to gather hymns of this sort into one collection . . . so that all of the faithful can learn them more easily, memorize them and sing them correctly."

One Standard Hymnal

Since 1947 we have been urging the compilation and publication of a National Hymnal such as our Holy Father seems to suggest, which would unlock and throw open to our people the magnificent treasury of popular Catholic hymns. This would be standard throughout the American Church. We would only be doing what England and Wales have long since accomplished with their Westminster Hymnal, published by Burns Oates in London.

Writing in THE PRIEST we first broached this subject nine years ago. In response we received a hand-written letter of encouragement from the late Archbishop Edwin V. O'Hara:

> Dear Father Ginder:
>
> I have read with interest your observations on the need for a satisfactory hymnal. As a client of the Servant of God, Pius X, I have often thought that the Confraternity of Christian Doctrine should lend its assistance to such a project. In any case, I commend your enthusiasm for the good cause which Pius X espoused with such energy.
>
> Sincerely in Christ,
>
> ✠ Edwin V. O'Hara
> Bishop of Kansas City

He was most receptive, then, when he was approached on the subject three years later. His Excellency welcomed the project with enthusiasm but the Episcopal Committee suggested that it be undertaken with the proviso that it should have a broad editorial policy. It should not be a one-man compilation of the type we have so often seen before this.

In 1952, a nucleus of seven

musicians got to work under the direction of Father John C. Selner, S.S., president of the St. Gregory Society of America. First, a list of the old standbys was compiled, maybe a hundred hymns altogether — good, bad and indifferent. This list was sent around to 300 or 400 musicians all over the country with a request for their opinion and the substitution of three hymns from each correspondent.

An Excellent Response

The response was excellent. Nearly everyone answered. For all practical purposes, these musicians were voting on a table of contents. Thus each title was a majority choice. Next, a new survey list was made, including the substitutions — and this again went the rounds. Again the list was shaken down and a third table of contents was proposed for majority approval.

At this stage, a permanent hymn-committee was established with Father Selner as chairman, Dr. Frank Campbell-Watson as editor, and altogether about 17 members interested in textual and metrical problems.

The editor was to gather together various materials, send around photostats to the committee members, make copyright research, etc. Dr. Campbell-Watson has been doing excellent and painstaking work on this for over two years. A great deal of that material is now assembled, based to a large extent on our third survey. Committee members were at the Congress to study these items and it was our hope that when the Convention was over, the National Catholic Hymnal would be all set and all authorizations obtained to go ahead with publication.

Humility Is Required

One of the problems facing us is that of contemporary hymns. Practically every member of the Committee has written a few hymns and taught them to his choir. This invites the temptation of log-rolling, mutual back-scratching, and human respect: "I'll vote for your hymn if you'll vote for mine." Further, practically every mail brings the various members of the Committee a spate of compositions, some printed and some in manuscript, with the request that they be considered for the Hymnal. Practically all of these are unacceptable. To cut through these problems I would suggest either that no hymns by Committee-members be considered, or that all hymns by living composers be eo-ipso counted out — at least for the first few editions.

I would further suggest that the Committee be humble enough to forego all printed credit for arranging old tunes. In preparing manuscript for publication it is inevitable that

an editor must dot an occasional note, cancel a sharp, or transpose the piece into another key. To illustrate: In preparing copy submitted for publication in OUR SUNDAY VISITOR or THE PRIEST, one must often revise punctuation, change spellings, delete a word here, add a phrase there — but it would be absurd if the periodical were to appear with the legend printed over each article: "Revised by R.G."

To the best of my knowledge, no publisher has been appointed by the Committee. The contract has not yet been given out.

It is devoutly to be hoped that whoever the publisher will be, he will give us a book that is physically attractive — I might even say beautiful — at a price that will insure maximum circulation: say, under a dollar for the school-children's edition and under $2.00 for the organ copy.

To arrive at such a sales-price, the publisher would have to think of editions in hundreds of thousands. He must be prepared to expand vast sums — say $100,000 to $250,000 — cooperating with the Most Reverend Hierarchy and their devoted clergy in advertizing, or — one might better say — educating the public in this matter of hymns, as was done so successfully with the New Testament through the promotion of Biblical Sunday and Catholic Bible Week. In other words, the publisher must have confidence, imagination, and all the necessary facilities — including capital.

One thing is certain. Tremendous interest has been aroused. A steady stream of letters keeps asking when the book will be out. It was first proposed nine years ago. So please say a prayer with us to Saint Pius X that we will soon find a publisher who will get this thing "off the ground" and bring to a swift realization the wishes expressed by our present Holy Father in his recent encyclical on Church Music.

—R.G.

✦✦✦

Next To Nothing

A backwoods community had a reputation for not keeping its ministers for more than three or four months. Finally, the bishop sent a young preacher, and after two years he was still on the job. Surprised, the bishop pressed for an explanation.

Finally a local townsman explained, "Well, I'd rather not tell you, but, if you insist, here's the reason: We folks out here don't really want any preacher a'tall, and he's the closest we've come to it."—**Mission Bulletin.**

Our Wandering Shepherds

We are their keepers

✠ *Richard J. Cushing, D.D.*

IMPERFECT as we are, finite and limited and weak of will —without Christ able to do nothing—we Catholic priests and religious do seek to be charitable, in faithful obedience and loving imitation of our Brother and God, High Priest and Divine Shepherd—as for ourselves we pray and labor for the sheep in our folds: for the countless others who know Him not. And no less for the sheep who have strayed from the fold—and the shepherds wandering and lost.

Trespassers ourselves, we pray for the grace to forgive all who trespass. Ardently and fervently we seek the salvation of all God's children, lest we ourselves become but Catholic in name alone, ourselves at once stray sheep and lost shepherds, disobedient and indifferent to our vows and our God.

Thanks be to Christ Who has sealed us to Him, Who has made us Him in our daily tasks, in the Church Militant, Himself on earth—we do in overwhelming majority keep the vows of our priesthood. We fight the good fight. We watch and wake to guard our folds, to find and bring Home the sheep that are lost and who hunger in darkness, betrayed by false shepherds. God wants them, every last one of them; without one exception however wicked and hate-filled, safe in His fold, in the arms of His Church and His love. His stray sheep He wants and His stray shepherds also, those priests and religious, so blessedly few, who have broken their vows and deserted their God to wander in darkness, to lie down with the swine.

Let us think for a moment of these wandering shepherds, bereft of all dignity, lost and alone though they walk in crowds; in the dark prison of their sinning, remembering the light that shone once upon them; unloved and unloving, remembering the Lover Who chose them, Whom they chose, and sealed to Him, filled with Him, were Him in the holy happiness of their ordination.

How pitiful the plight of the fallen priest! How far he has fallen! How terrible his wounds. Is he not truly that certain man of whom Christ tells us who fell among robbers, who also stripped him and having wounded him went away, leaving him half dead: and it chanced that a certain priest went down the same way and seeing him passed by? But a certain Samaritan seeing him was moved to compassion and bound up his wounds and brought him to an inn and took

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The author is Archbishop of Boston.

care of him and said to the host, Take care of him and I at my return shall repay thee . . .

Knowing as I do that every word of the Holy Writ was willed by God, I have read with unease, with a troubled spirit and humble, of that priest who passed by. Fearing scandal as we do, and rightly, hating as we do, and rightly, all actions against the prestige and power of Mother Church, all betrayals of Christ, are some of us, at times like that priest on the road to Jericho? Charitable to all wounded sheep, do we, fearing scandal, pretend not to see and pass by hurriedly a fallen and grievously wounded shepherd?

All of us I am sure have repeatedly and willingly succored and comforted strangers in trouble. But moved with compassion, how many fallen shepherds have we stopped to comfort, and pay for their care?

God Still Loves Them

Yet where it is written, "I say to you that, even so, there will be joy in Heaven over one sinner who repents more than over ninety-nine just who have no need of repentance" we do not find written, "priests excepted." Of all God's children does He love least those who once loved Him most: for His sake turning from the world and its pleasures? Nor is it for me to despise and loathe them. But to pray for them humbly and to pray for myself. Which brings to my mind something I read or was told of Dr. Samuel Johnson, the most famous and honored writer of his time.

God's Holy Grace Works Untold Marvels

Johnson, the story goes, when walking in London with Sir Joshua Reynolds, the society painter, came upon a drunken wretch being pelted with rotten fruit by a gang of boys. Johnson drove the gang off, picked up the poor wretch and got him started for home with a shilling in his fist to pay for his supper.

Sir Joshua was shocked and protested that the great Doctor Johnson should not cheapen himself by any contact with such a despicable creature.

Johnson answered him quietly:

"Look again, Sir Joshua, for there—but for the Grace of God—goes Sam Johnson."

Johnson, I take it, wasn't a Catholic, yet he preached to Sir Joshua a Catholic sermon. And I think of it whenever I hear of a fallen brother, a wandering shepherd. The deep, reverent respect that our Catholic laity instinctively and habitually give their priests, tends to make them, I think, the more outraged and angry when a priest betrays his God and his people. Of such a one, "He asked for it," too many a Catholic is inclined to say. "He knew what he was doing. And if he's down and out now—so what! Just what he deserves."

And if he knows Holy Writ the just layman will quote: "And He said to His disciples, 'It is impossible that scandals should not come: but woe to him through whom they come.'" He also said "If thy brother sin rebuke him, and if he repent forgive him."

Outside of Holy Writ I know of no better answer to the unforgiving just than Shakespeare wrote in The Merchant of Venice when Portia said in the Courtroom scene, "Consider this—that in the course of justice, none of us should see salvation: we do pray for mercy and that same prayer doth teach us all to render deeds of mercy."

The Words Of Francis Thompson

Nor have I ever read in secular letters a more moving and true description of the unhappiness of the wandering shepherd than Francis Thompson's description of himself in his Hound of Heaven!

> "I fled Him down the nights and down the days . . .
>
> I fled Him down the labyrinthine ways of my own mind . . .
>
> From those strong feet that followed, f o l l o w e d after . . .
>
> And a Voice beat more instant than the feet . . .
>
> All things betray thee, who betrayest me.
>
> Ah fondest, blindest, weakest
>
> I am He whom thou seekest
>
> Thou dravest love from thee, who dravest Me."

If Francis Thompson, who was but a rejected seminarian, could feel such repentance—what must be the anguish of a fallen-away priest! How great his need for compassion and help; for our prayers.

Our brothers' keepers still, let us plead for them all. Before the tabernacle their hands once opened, where they once have knelt let us kneel and pray:

Eternal Father, Creator of all things, we reverence Thy continued grace and presence in the priesthood of Thy Only Begotten Son, now shared by Him with the weakness of our mortal nature. In the weakness which Thou knowest, some of those called to participate in the priesthood of the Eternal High Priest have fallen from the heights to which they were summoned. Do not, we beseech Thee, as Thou didst with the rebellious Angels, cast them forever from Thy sight. Be mindful, rather, of their hearts as they were touched by Thy grace in the beginnings of their priesthood and restore to them by a flood of Thy grace that generosity which they knew in life's morning.

Dear Jesus, great High Priest of the New Covenant, be

mindful of Thy brother priests who have wandered from truth and rightness. They have strayed because they have withdrawn their thoughts from the contemplation of Thee and of Thy Cross. As by Thy Humanity Thou art truly the Brother of all priests, may we implore the Divinity conjoined in Thee to give them every needful impulse to return to the love of Thy Sacred Heart and the service of Thy Spouse which is the Church.

O Holy Spirit of God, Lord and Life Giver, restore to Divine friendship the souls of priests now dead by sin. Thy special mark, indelible through all time and eternity, was sealed upon them on the day of their ordination. However stained and soiled and all but forgotten by them, it remains at once the reason for Thy love and the cause for every fear if they do not die in the holy service of God.

Mary, our Mother, Queen of priests, enfold with the mantle of thy compassion and love the troubled hearts of thy priest-sons who have forgotten their dignity and their ministry. They once knew the call of Jesus to serve His people, as they once knew the tenderness of thy protection. Renew in their hearts by thy intercession the sense of dedication which made them one with their Savior and made them His instruments for the salvation of mankind. To them, above all, show thyself a Mother and join thy prayers to ours that they return in contrition and love to the uncreated Love for which alone they were made. Amen.

Good Government Starts With You

Many are beginning to realize that their rights to freedom are God-given. But not enough realize yet that with those rights go obligations that our Father in Heaven expects us to fulfill on earth.

Ponder often the significant words that Edmund Burke uttered long ago: "The only thing necessary for the triumph of evil is that good men do nothing."

Good government starts with you—whoever you may be. Even if you are not a voter, there is something that you, personally and individually, can do to remind others of their great privilege, while leaving each and everyone free to vote as he or she sees fit.—Christopher **News Notes.**

Relax, Father, Relax!

Don't worry. . .

Leo Trese

IT may seem peculiar advice to offer to a priest: to tell him to relax. All the spiritual books we read keep telling us to try harder, to aim higher, never to be satisfied with ourselves as we are. They are right, of course, these books. They are but elaborating on Christ's charge to all Christians: "You therefore are to be perfect, even as your heavenly Father is perfect" (Matthew 5: 48).

They are right, the spiritual writers and the retreat masters who whiplash our laggard aspirations. But their constant cry of "Excelsior!" could discourage us if we did not balance against it St. Paul's reminder of the diversities of grace. "Now there are varieties of gifts . . . and there are varieties of ministries . . . and there are varieties of workings . . . But all these things are the work of one and the same Spirit, who divides to everyone according as he will" (I Cor. 12: 4-11).

No one knows how many sacerdotal breakdowns there are in the course of a year — breakdowns manifested through alcoholism, or desertion of duty, or mental collapse. Still less can anyone know how many partial breakdowns there may be: the partial breakdown of men who cling desperately to their task and to their virtue, but who find the taste of their priesthood bitter and unrewarding in their mouths.

No doubt there are some unworthy or unhappy priests whose condition is simply the result of their own deliberate neglect of God's grace. But I suspect that there are many priestly failures whose present state is due more to lack of wisdom than to lack of good-will. These are the men who (in the words of the educator) have set their level of aspiration too high. It is not that they have set their ideal too high; Jesus Christ is the ideal of every one of us. But either they have been appalled at the gap between themselves and Christ and have given up without really trying; or they have tried to reach too high too fast, and have been crushed by the resultant fall.

Perhaps I should stop talking about "they" and talk instead about "us." Is it not safe to assume that most of us suffer to some degree from this noonday devil of discouragement and incipient despair? With some of us the attacks may come in a big way, but rarely. With others the tendency to discouragement may be more or less chronic, a daily and accepted undertone to life; but

in such a subdued key as to take the form of vague dissatisfaction, anxiety, or insecurity. Between us and the priest who has suffered total collapse, there is perhaps a difference only of degree.

On the one hand is the fairly obvious danger of complacent self-satisfaction. On the other hand is the somewhat less obvious danger of constant self-doubt, misgiving, and tormented uncertainty. To be effective and fruitful priests we need to live in a stable atmosphere of reasonable interior tranquility, of happiness and confidence. God indeed may will otherwise for a particular individual, but that is not to be lightly assumed without evidence, for this person or that. The question is, if we do not dwell in this interior climate of peace and reasonable content, what is the reason, where have we gone astray?

Accepting Your Own Limitations

Probably there is no single answer to that question. Few problems are as simple as that. But one answer would seem to be that *many of us have never reconciled ourselves to an acceptance of our own limitations;* we have not learned to live with ourselves as we are. This is true both in the natural and the supernatural order. Or perhaps it would be more accurate to say that it is true—this failure to accept our own limitations—both of our priestly work and our spiritual life.

The basic aim of every Christian and especially of every priest must be to fashion himself in the image of Christ, to develop in himself the spirit of Christlikeness. This means a persevering effort (through the Holy Spirit, the Spirit of Christ Who works within us) to absorb more and more the mind and heart of Christ. The result is a progressive growth (however slow) in the ability to see ourselves and others through the eyes of Christ; to think as He would think, to judge as He would judge, to speak and act under any circumstances as He would speak and act. Of course no one ever wholly succeeds in this effort, but we do keep trying, we have to keep trying.

What we sometimes forget is that this spirit of Christlikeness conforms itself to the mold, we might say, into which it is poured. Its outward manifestations will be different in different individuals. It does not customarily change natural characteristics and natural talents. That is why we have such a wonderful variety-in-unity in the Mystical Body of Christ. As St. Paul points out (I Cor. 12: 15-20), the hand is not the foot and the ear is not the eye. "If they were all one member," he asks, "where would the body be?"

Here is a priest, for example, who is a very indifferent preacher. Try as he will to prepare a good sermon, his words always seem to be pedestrian

and uninspired; his name would never fill a church for a novena service. Yet this same man is a much sought-after confessor, always with a long line outside his box. In direct soul-to-soul contact he seems to have an unction and an insight far above the average. Across the church is another confessor to whom only the penitents-in-a-hurry come. He tries to be a good confessor, but seems to be dried-up and tongue-tied when it comes to directing souls. In the pulpit however this priest delivers a telling and persuasive sermon, a sermon in which apt illustration and clarity of expression hold the attention of his hearers.

Again, there is the priest who is a whiz as an administrator; he raises money, pays off debts, and builds buildings like a top-drawer executive. Or he organizes societies and directs parish activities like a trained group-worker. In another parish is a priest who barely can maintain his physical plant in *status quo,* but who has a remarkable knack for getting the truths of faith across to converts; people are always bringing their friends to him for instruction, and he has the largest convert-class in the diocese.

The Temptation To Jealousy

The irony of the situation is that each of these priests—the confessor, the preacher, the administrator, and the convert-maker—is a little jealous of his colleagues' success. Forgetting that there is such a thing as natural talent through which grace must work, each feels vaguely guilty and dissatisfied that he isn't doing better in other fields. This forgetfulness of natural differences can extend also to personality traits. One priest is by nature rather cold and reserved; he is highly respected and his advice often is sought, but socially he is a lonely man. Another priest is an outgoing, bubbling sort of person who is the center of attraction in every group of which he is a part, with more demands for his appearance here or there than he possibly can meet. Still another priest has a quiet warmth and sympathetic understanding that make him loved by everyone in his parish—and bring all sorts of people to his office to cry on his shoulder.

The fact is that by the time we are ordained our natural talents and personality traits—whether inherited or acquired (this is no place for the "nature vs. nurture" controversy)—are pretty well fixed. Effort and grace may modify them somewhat, but barring a miracle they are not going to be radically changed. To recognize that fact—to see ourselves as we are and realistically accept ourselves for what we are—helps a lot towards interior peace. This is true, especially true, even if we cannot discov-

er *any* special talent in ourselves. If our honest self-appraisal reveals us to be a plodding, unexciting, run-of-the-mill sort of person; just about average in most things and maybe a little below average in some; well, God needs the plodders too — a lot of them, I suspect. If we can just learn to accept ourselves as we are, we can watch without misgiving as the clerical hares zip by. In the final summation we may find that we have racked up more points in the race than they. And anyway what does it matter, just so that God is able to do, through us, the work that He wants to do.

"The work, through us, that He wants to do." That is an especially important point in this matter of accepting ourselves as we are. A zealous priest can so easily become frustrated as he contemplates the size of the job to be done and compares it with his own limitations of time and talent. We have to remember that while God has given us the grand privilege of sharing with Him in His work of saving souls, He has not on that account tied His own hands. Having accepted the privilege, it will go ill with us if we shirk deliberately the task. But the primary responsibility for the salvation of souls is God's. He is not dependent upon us, except in the degree that He chooses to be. The world will not perish just because we cannot do *everything*. God still has things under control.

"Do Your Best—Leave the Rest"

When we read therefore in the clerical journals of this particular apostolate or that new technique which seems to be working such wonders in another parish or diocese, let us not feel uncomfortable just because we cannot see our way clear to using all such ideas for our own flock. No one priest can be a seven-man band, pastorally speaking. If we are fulfilling all the essentials and find that there is no time left over for extras, then it is folly to worry about what cannot be done. Do we prepare our sermons well? Are we faithful in attendance upon the confessional? Are we conscientious in our care of the sick? Are we zealous in searching out the fallen-aways? Are the public-school children provided with religious instruction? Do we have an inquiry class and do we promote attendance at it? Are we on the job when our people need us? If the answer to all the questions is yes, then God is not worrying and neither should we — even though our pastorate may be very unspectacular.

Perhaps that question, "Are we zealous in searching out the fallen-aways?" could do with a bit of elaboration, because there lies in it a possible trap for the over-anxious. In a large parish, particularly in a

large city parish, a priest may scan the returns from his latest census and be appalled at the number of invalid marriages and other non-church-goers that he finds there. To reach them all, even with the help of his Legion of Mary or other lay apostles, may seem an all but impossible goal. If he is a conscientious man he may wreck himself trying. If he is inclined to be easy on himself he may wash the whole thing out as hopeless, and not even try. In either case there is anxiety, because anxiety is not allayed but rather intensified by duty dodged.

So we steer a middle course and do our reasonable best and leave the rest to God; knowing that He has ways of doing what we must leave undone. "Our reasonable best" will allow for a day off each week, too; and for an annual vacation and eight hours of rest out of the twenty-four. Now and again God calls upon an exceptional saint to burn himself out for souls: a short-lived blazing flare which marks where the treasure lies. But, barring such a special inspiration from God, ours must be a slower-burning flame, with the exercise of ordinary prudence in the expenditure of our physical resources.

"Our reasonable best" also will allow for an unhurried visit with the priest-friend who drops in unexpectedly, or for a patient hearing-out of the parishioner who takes so long to get to the point of (it may be) his really pointless call. We had other plans for this time. There are a dozen important tasks waiting. Ah, but this is God's will for me right now—this visitor. Obscure though His design may be to me, it is possible that God has something to accomplish in this person that He can accomplish only through me.

That One Soul

That is a reminder that I have to give myself often when "other people" interrupt or delay the work I am engaged in, or upset careful plans that I have made. God doesn't *need* me for the work I am doing. If I dropped dead today another priest would be in my place tomorrow, doing my work perhaps even better than myself. But there may be one person, just one person in all my priesthood, whom God can reach (humanly speaking) only through me. In judgment, all the rest that I have done—sermons, sick-calls, converts, confessions—may be dismissed as routine stuff, things that someone else would have done as well. My only real claim to glory may be this one precious soul, unknown to me now, whom God had to reach through me. And *that*, unlikely as it seems, may be this person sitting across from me right now. (A motto that might well hang just inside the door of

every rectory, to be read as we turn the knob, is "No nail-biting, please!")

In turning now from a priest's work to his interior life, we must tread carefully. In setting forth the principle that we must learn to accept our own limitations, we may run the danger of seeming to encourage laxity. However, there surely are enough spiritual books and retreat masters to take care of the lax. These words are addressed to the good but troubled priest; he is ever so much more numerous than the lax, but gets far less attention.

We begin by stipulating (as the lawyers say) that we all are called to be saints, inasmuch as we all are called to live the life of grace here upon earth, and to achieve eternal union with God in heaven. But we are not called, most of us, to be *canonized* saints. If we face the issue squarely, we know that we shall be very plebeian members of God's eternal kingdom.

This is not to say that we may rest content with mediocre effort. Christ has set the goal for all of us: " . . . be perfect, even as your heavenly Father is perfect." Jesus knew when He set up that goal that none of us actually would achieve it; but He wanted us to know that there was no lesser stopping-off place where we could contentedly settle down.

A Gradual Process

We are not called to be canonized saints, and we are not called to be saints "all of a sudden." Except by special dispensation of God, sanctity—like life itself—is a gradual process of growth. It is not always a smooth graduation, however. Just as a growing child develops by fits and starts, so too does sanctity have its plateaus and its sudden spurts; even (in which it differs from physical growth) its occasional regressions.

We know that we are not as good as we ought to be. That fact should occasion regret, but it should not occasion anxiety or worry. To worry about where we stand, spiritually, in relation to any fancied goal we have set up for ourselves, is a waste of spiritual energy. The important thing is to keep trying, day by day, to be good priests. Our very work, the exercise of charity in the care of souls, is our main source of sanctity; it is a force working towards holiness, a force that cannot be defeated as long as we do not abandon our effort.

We are not called to be canonized saints, we are not called to become saints overnight. Neither are we all called to sanctity by the same paths. One man may have a great facility in prayer, and love his quiet hours before the Tabernacle. He may have a naturally stable temperament and a quiescent

body, with real temptations so few as to make pride his greatest danger. Another man may find his prayer-time the most painful part of his day; no sweetness, just a chore; slapping away at distractions most of the time, as they come clustering like flies. He may by nature have a hair-trigger temper or strong sexual urges or a low-metabolism laziness, and daily he must wrestle with temptation to the point of incipient despair.

It is those of us who have to work towards sanctity the hard way, through violent temptations and apparent failures that seem to make a mockery of the means of grace and tempt us to feel that we are just no good and that there is nothing in us for grace to work on; it is we especially who have to remind ourselves that the Spirit "divides to everyone according as He will." If it is over the rugged path that we must struggle towards sainthood, we know that it never will be a dead-end path as long as we keep slogging forward, though we stumble and fall a hundred times on the way.

On the face of things we may be very poor material for sanctity. But God has a surprising tendency for doing the most unlikely things with the most unpromising material, and doing it in the most inexplicable ways. Remembering that, we become content to accept ourselves as we are, and we proceed to do the best we can with what we've got. In so doing we find interior peace and priestly happiness—and in the end, victory.

Education Note

Japanese children will read *Our Little Messenger* in the future. Publication of the first issue of the Japanese edition of this widely used American Catholic weekly for religious instruction of public-school children was recently announced by the director of the Legio Mariae-Curia of the Tokyo Archdiocese. *Our Little Messenger* will be known as *Kodomo no Tenshie* to the Japanese. Translation and necessary adaptations are being made by the Legionnaires of Mary and the theological students of the Interdiocesan Seminary in Tokyo. The first publication of its kind in Japan, *Kodomo no Tenshie* is distributed at cost for use in catechetical work in Japanese homes and instruction centers. Because of the paucity of religious instruction materials, Japanese catechists have enthusiastically accepted the mimeographed weekly.

—**The Catholic Educational Review**

Getting The Message Around

Richard Jamison — *Self-served sermons*

ADVERTISEMENTS announcing a cooperative distribution effort by a group of Catholic magazines are currently clamoring for the attention of pastors and priests throughout the country. Behind the program is a story with meaning and hope for the Catholic Press and for the pastors and people it is designed to serve.

Ever since St. Matthew started recording his gospel, the distribution of Catholic writings to the largest possible audience has been a problem. Today in America the problem seems more acute than ever although we have numerous Catholic publishers and a Catholic population of more than 33 million.

Nearly 600 publications — about 130 newspapers and the rest magazines — serve the faithful in the United States. Together they have a circulation of nearly 23 million copies. Catholic literature in the form of pamphlets and books attains a still greater sale.

The volume of all Catholic publishing, however — even percentage-wise — is small when compared with the nation's secular periodicals with their total circulation of more than 550 million. While Catholics make up more than 20 per cent of the country's population, our periodicals hold less than 4 per cent of the national newspaper and magazine circulation.

If the sale of books, comics, and pocketbooks is added on the side of the secular press, its output dwarfs the circulation of Catholic literature as an unabridged dictionary does a pamphlet.

Fortunately the worth of the Catholic Press is not to be measured by a size-comparison with its secular counterpart. Unfortunately, however, the influence of the Catholic Press is being blunted by the amoral and immoral tone of many of the secular publications.

In the face of such a challenge from the secular field, the Catholic Press must now make greater advancements than it has thus far achieved in its entire history. Not only must it serve as an instrument of instruction and comment on the faith, it must also provide fascinating entertainment to loose the hold of the secular press on Catholic readers.

The Catholic Press must attain a circulation that will give it a fair chance to influence the minds and actions of men and to counteract the destructive influences of the worldly press.

The effectiveness of the Catholic Press depends first of

all on the art of its authors and editors. While a refinement and revaluation of its writing and editing are essential, the major new advances must come in the fields of circulation and distribution. Without circulation even the writings of St. Matthew would have had little influence.

The Logical Center

When St. Matthew's gospel was completed the early Christians made copies of it and circulated them among the churches. The churches were the logical point of distribution and still are today.

That logic is behind the new cooperative distribution program. Its immediate aim is to equip churches with display racks for Catholic magazines, newspapers, and economically-priced books. Attractive church-rack display is an absolute necessity if the Catholic Press is to gain a wider circulation base and the consequent broader influence.

Our 33 million Catholics are required to enter a church at least four times every month. With the frequent devotional attendance of some offsetting the defections of others, the churches in the United States have at least 125 million opportunities every month to sell products of the Catholic Press. From these 125 million opportunities the nation's Catholic magazines now gain less than half a million sales.

The majority of the country's 400-odd Catholic magazines disqualify themselves from church-rack and church-door sales. While they are, for the most part, well edited and of good purpose, their editorial goal is to support a mission apostolate, to raise money for a particular cause, or to describe the activities of a single community or organization. Such are not publications that a pastor feels will work directly for him in caring for his parishioners.

Only a handful of magazines are truly designed to complement the work of priests among their parishioners. But if as few as ten were suitable for distribution through the churches, the percentage of sales per magazine would be only one for every 2,500 opportunities.

The reasons for this ridiculously low figure are many, but one stands out — lack of display.

The problem has two forms: In some parishes no publications are available for display. In others the available publications have inadequate display.

The need is clear. If the Catholic Press is to exercise its vocation effectively it must give to pastors a diversified selection of entertaining, informative and economically-priced literature and a means for displaying it.

The new cooperative program helps fill that need. The problem of getting pastors to make

magazines and books available is being met with a wide advertising program and direct mail promotion offering a diversified reading package that will counteract the influence of immoral books, magazines and comics.

The Rack Comes Free

The problem of display is being solved by the free gift of a large, modern, welded-wire rack with each order for the reading package.

The costs of production, handling, shipping and promotion are being underwritten by the publications that make up the reading package. They are Catholic Digest, Catholic World, FAMILY DIGEST, Information, Jubilee, Liguorian, Messenger of the Sacred Heart, the Sign, and Image Books — a series of paperbacked Catholic editions published by Doubleday and Company. The initial investment behind the program totals $45,000. This does not include costs of operating the program or salaries of personnel involved.

The rack goes free with each package order of 125 Image Books (there are 43 titles including nine just off the press) and an introductory account of ten copies of each of the participating magazines.

The rack is 6 feet high and 3½ feet wide. (You can see it on the cover of this issue.) It stands without installation in a space 3½ feet square. The magazines and newspapers — there's a special pocket for the diocesan publication — make up the heart of the display. Two rows of Image Books border each side with single rows at the top and bottom. A heavy metal coin box is locked into the rack in the upper center of the display. If tampered with and damaged it can be removed without harm to the rack. Damaged coin boxes will be replaced without charge by the program sponsors. The rack has a capacity of about 500 items, divided evenly between the magazines which have eleven pockets and Image Books which have 44.

Image Book titles range from fiction like Brother Petroc's Return and Diary of a Country Priest to the philosophy of St. Thomas' Summa Contra Gentiles. Between those two poles are several biographies, a number of spiritual classics, three books by Bishop Sheen, Philip Hughes' Popular History of the Church and the best-selling manual on sex education, Parents, Children and the Facts of Life. The Image Books in the package have a combined retail value of $99.55 on which priests receive a discount of 20 per cent.

The participating magazines provide a blanket coverage of parishioner interests. Certainly no single magazine will appeal to all and all eight are not likely to capture the fancy of any

one person. Nevertheless, each person will find among the eight at least one magazine suited to his needs and interests. Ten copies of each of the magazines make a total retail value of $23.50 for which a remittance of $16.55 is required. Most of the magazines have a no-risk policy under which pastors pay only for copies sold. Unsold copies can be disposed of as the pastor sees fit. The orders may be changed after the first month or even canceled. It is hoped, however, that they will be continued long enough to give parishioners a chance to develop a habit of reading them.

All orders for the rack and reading package are being handled by the Paulist Fathers' Information magazine, 401 West 59th Street, New York 19, N.Y.

When an order is placed, Information will ship the rack and Image Books and notify the other magazines which handle their own accounts directly. All questions concerning Image Books, the rack or the program as a whole will be handled by Information. Any pastor already getting at least ten copies of any of the magazines will not be required to add to that account.

Besides being the first cooperative distribution effort of Catholic magazine publishers in the United States, the program also brings into joint action four religious orders, two diocesan-controlled publications and the layman-produced Jubilee.

Catholic Digest is edited by Father Paul Bussard of the Archdiocese of St. Paul, Minn. Catholic World and Information are published by the Paulist Fathers. Family Digest is controlled by OUR SUNDAY VISITOR PRESS which was founded by the late Archbishop John F. Noll, D.D. Liguorian is published by the Redemptorist Fathers, Messenger of the Sacred Heart by the Jesuits and The Sign by the Passionists.

Tests indicate that a parish with as few as 750 families has a sufficient market for the reading package if the pastor makes some attempt to promote among his people an interest in Catholic reading.

In general the goal of the program is identical with the essential reason for the existence of a Catholic Press—to explain the faith, to give Catholic comment on current problems, to defend the Church against attacks born of hostility or misunderstanding, to provide wholesome entertainment, and to spread the teachings of the Church and her spokesmen.

In particular, the cooperative effort is aimed at cracking the distribution problem so that the Catholic Press will have an opportunity to reach its full audience and do its job most effectively.

The Golden History

John McCorkle, S.S.

A great work reviewed

IT is good news to those interested in the lives of the saints that the first printing of the revised Butler's *Lives* has been exhausted. With this work, publishing history may be repeating itself. Among the best sellers of William Caxton, the first English printer, was the series of lives of the saints by Blessed James de Voragine. If the work of the Blessed James was well called *The Golden Legend,* Mr. Attwater's reverent and meticulous revision of Butler merits many times over the title of *The Golden History.*

As Father Thurston pointed out in the first revision of Butler, the original author was concerned about the spiritual profit of his readers. Mr. Attwater, faithfully following the lead of Father Thurston, is interested first of all in relating the history of the saints. No doubt, his method succeeds as well as Butler's, if not better; for the example of the saints is worth more than any number of pages of moralizing about them. Both Father Thurston and Mr. Attwater have pruned the original work more than drastically, yet they have not destroyed it, rather have they given it a more vigorous life.

One cannot but be impressed by their generous estimate of Butler's work as a history. Mr. Attwater admits beginning his work with a prejudice against Butler, convinced that he was tiresome, credulous and uncritical. Clearly and emphatically, he states his revised opinion. Credulous and uncritical Butler was not. He was as critical a hagiographer as the state of knowledge and available materials of his age would allow. Even if he accepted as miracles and as facts what we now must reject, he neither attached undue importance to them, nor sought to multiply them: holiness meant to Butler humility and charity, not marvels.

These virtues pervaded the life of Butler in much the same way that he saw them shining in the lives of his heroes and heroines. His kind preoccupation about the needs of others kept his great work from appearing for many years. His duties towards his penitents, towards those seeking his advice, the constant demands upon him as teacher of philosophy, then as teacher of theology and president of St. Omer's College would allow little time for sustained study and writing. To keep up the high and exact-

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Butler's Lives of the Saints, Complete Edition. Edited, revised and supplemented by Herbert Thurston, S.J., and Donald Attwater. 4 vols. New York, P. J. Kenedy, 1956.

ing standards, both intellectual and moral, which he required of candidates for the priesthood was a duty that drained both his time and his effort. It is no wonder that he was engaged upon his *Lives of the Saints* for thirty years.

Mr. Attwater points out Butler's one weakness was that he would not hear of any fault in a saint nor any good in favor of a saint's opponent. His attitude was in sharp contrast to that of St. Francis de Sales who claimed that no harm is done to the saints if their faults are shown as well as their virtues; harm is done to everybody by those hagiographers who slur over their faults. No one can lay this fault to the present revision. The comments and bibliographies of Father Thurston in the first revision are retained and supplemented. One who has read that edition knows that Father Thurston can be blunt about unsubstantiated traditions and scathing in his denunciation of those who would substitute pious invention for history. The comments on the sources of the life of St. John of Matha (February 8) are an excellent example of Father Thurston's incisiveness. Father Thurston modestly claims that the work is not intended for scholars; both he and Mr. Attwater have seen to it that it has none of the pedantry nor weariness so often associated with profound research, but obviously neither has spared any effort to transform Butler's work into one that will meet the approval of scholars today.

Just as one would be unreasonable beyond measure to object to the excisions and compressions of the present authors, so one cannot be sufficiently grateful for their additions of matter that can be found collected in no other work. The arrangement, following generally that of the Roman martyrology, makes the work easy to use; the index at the end of each volume and a comprehensive index at the end of the last volume eliminate any difficulty in discovering information about any saint or beatus included in the work.

Mr. Attwater has put all English speaking Catholics and especially priests in his debt.

Finally the publishers of this work in the United States deserve a special word of commendation for this beautiful example of bookmaking, in paper, printing and binding. While the price of about ten dollars a volume may, at first, make one pause, when one considers how much one is getting and the fact that the price of per volume of the previous revision in twelve volumes was about three dollars twenty years ago, one should not hesitate longer than it takes to call the book store before buying this set.

A Question Of Merit

Winfrid Herbst, S.D.S.

Concerning the sick

IF a patient is childish, or has lapses of memory, or is a mental case, or is in a coma, can he still gain merit for heaven? The supposition is that he is in the grace of God and often made the good intention during his life when he was well. Can I merit for him?

Such a person may have consecrated himself to Our Lord or to Our Lady forever, and over and over again, may, in the case of a religious, have made perpetual vows, thus giving himself to God forever. It would, then, seem evident that he wants to do all for God, that whether he actually thinks of it or not his sentiments are "Thy will be done! May the most just, most high, and most amiable will of God be done in all things, may it be praised and magnified forever!" During his good days he no doubt often made acts like this one which carries with it a plenary indulgence at the moment of death if made even once during life with the usual conditions of confession, Communion, visit and prayers for the Pope's intentions (and an indulgence of seven years each time): "My Lord and my God, being truly sorry for my sins and loving Thee above all things, I now profess my willingness cheerfully to accept from Thy hand whatever kind of death it may please Thee to send me, with all its sorrows, pain, and anguish. Amen."

Moreover, often during his life he made good intentions of many kinds which in his illness may still hold good as at least implicit habitual intentions. So he may still have an habitual will or an habitual good intention, which is one that once actually existed but of the present continuance of which there is no positive trace, the most that can be said of it being that it has never been retracted. If he has lucid intervals, let him then renew his good intention, so that it perdures.

It is the teaching of the Catholic Church that the soul in the state of grace can merit eternal reward. This is clearly brought home to us in the words of St. Paul: "I have fought the good fight, I have finished the course, I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will give to me in that day; yet not to me only, but also to those who love His coming" (2 Tim. 5:7, 8). God has promised a reward; and so He owes it to Himself to give it in return for what the person in sanctifying grace has done for Him, through the sov-

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The author writes from Divine Savior Seminary, Lanham, Maryland.

ereign merits of Christ, through which merits we owe it entirely that we are able to merit for ourselves.

The Necessary Conditions

Sanctifying grace is a condition for all real merit before God. The supposition is that patient is in the state of grace. Another condition is that the act should be done for God. Other conditions for supernatural merit, such as that the act must be free and that it must be performed during the course of life because there is no merit after death, are reducible to two chief conditions mentioned: sanctifying grace and doing the thing for God.

This last mentioned condition seems to apply to our patient. When we say that the act should be done for God we do not mean that before an act can be meritorious it must be done with the express intention of doing it for God. As generally admitted by theologians, it would seem certain that all morally good acts which are performed by a soul in the state of grace are meritorious in the sight of God, even if God is not thought of in any way just then when they are done.

Why is this? It is because such a soul has chosen God as its supreme good. To this supreme good all other things are subordinated. The soul has made this choice and until it is retracted all its actions are governed by the principle of divine charity, by the principle "God first." Every morally good action that we perform comes under this principle and is meritorious in the sight of God (cf. Herve, *Manuale Theol. D.*, III, 227). Perhaps the best way of applying this to our patient would be to say that what he does is "done for God" in so far as it is a part of a manner of life in which all is directed to God—at least by an implicit habitual will.

"Theologians are not in agreement as to the nature of the direction to God (Condition 2, c) required for a meritorious work. Some think that this is fulfilled as long as the person is in the state of grace. The better and safer view, however, is that an *act* of love of God must be made, directing the work to Him because He is all-good in Himself. However, even in this view it suffices that the influence of charity persevere *virtually* from the previous act. Thus, if a person directs all his acts to God several times in the course of the day by an act of divine charity, all his good acts—even those that in themselves are only naturally good—are raised to the rank of supernaturally meritorious actions" (Connell, *Outlines of Moral Theology*, p. 26).

"Very Wide . . . Very Easy"

How good God is! He makes the sphere of supernatural merit very wide and very easy

of access. One can merit all day long even if one does not consciously refer all one's actions to God. Of course, the merit of one's actions will be greater in proportion to the way in which the love of God becomes more and more a directive principle in all one does, so that the more frequently and fervently one refers one's actions to God, the greater will be one's merit. And from this point of view it is a blessing indeed to be fully conscious in one's sickness even to the end. But when one can no longer add greater merit to his heavenly store, he can at least add what is lesser, as we like to think our patient can.

But who shall say that a person nailed to the cross, as it were, in a coma, does not sometimes, in spite of all appearances to the contrary, actually realize his condition and unite himself with the crucified Christ?

Now, one last r e m a r k. Though we know that God does not will to sanctify adults without their wish and consent, we also know that an habitual intention to receive a sacrament is sufficient, even if it is only implicit. For to receive a gift and to benefit, no other intention except a free acceptance or removal of the contrary will is required, and a free acceptance is contained in the habitual will.

Clearly, then, the ills referred to above, and all the ills that human flesh is heir to, may become instruments of divine providence in making us "conformable to the image of His Son" (Rom. 8:29), so that, having suffered with Him, we may be also glorified with Him (Rom. 8:17).

Vicarious Merit?

No; you cannot merit for your patient, not in the strict sense, not with the merit of desert, that which is given because God has promised it and owes it to Himself to give it. But you can merit for others whatever you can merit for yourself with the merit of congruity, which is merit based not upon a title in justice but upon a certain fitness or "decency." That kind of merit we might well call a reasonable expectation that in view of what we have done a return will be made. In your case you do your best to obtain favors for others by going in patience and in trust to God, relying upon Him to do what is best for His glory. You pray earnestly to God for the welfare of the patient you have so much at heart.

But the above must, to avoid grave error, be understood in the light of Catholic teaching.

"To be meritorious an act must be free. Without freedom an act could not be human, and it is *of faith* that without freedom, merit is impossible" (Berthier Raemers I, 730).

" 'Where there is compulsion, there is neither crown nor dam-

nation,' says St. Jerome. The morality of an act depends entirely upon its being an *actus humanus*. Now no act is truly human unless it be freely performed. Consequently freedom of choice is an indispensable condition of moral goodness and therefore also of merit" (Pohle-Preuss, VII, p. 412).

"As to the second requisite, i.e., moral liberty, it is clear from ethics that actions, due to external force or internal compulsion, can deserve neither reward nor punishment" (Catholic Encyclopedia X, p. 206).

The Church has condemned as heretical the following proposition: "Freedom of necessity is not required in order to merit or demerit." Freedom of necessity is: "perfectio qua facultas habet dominium sui actus" (the perfection by which a faculty has the dominium of its action). It is also called *liberum arbitrium*, free will. (See Reinstadler, II, p. 109.)

"Consequently every human action that proceeds from deliberate reason, if it be considered in the individual, must be good or bad" (*Summa*, Pt. I-II, Q. 18, Art. 9).

"Consequently it is evident that human actions acquire merit or demerit in reference to Him: else it would follow that human actions are no business of God's" (*Summa*, Pt. I-II, Q. 21, Art. 4).

(The above solution of the problem posed by the chaplain is the kind theologians delight to tear to pieces, making distinctions, and all that. Indeed, that is why it is presented. The writer wants to learn. It is a good subject to discuss.)

True Jews Today!

As a Jewish young man, I knew very little of my religion. Yet, I know more about Judaism now, as a Catholic, than I ever knew as a Jew! I appreciate it more now, love and possess it to the fullest extent! That may sound strange—but, and this may sound stranger still—Catholics are the true Jews of today! They possess Judaism in its most complete form! Many Catholics may not realize this, but it is true, nevertheless . . .

I never actually left the original—I only followed it from its source to its fulfillment and now I consider myself a complete Jew, along with millions of other Catholics (who may or may not be aware of it). A Catholic cannot be opposed to ancient Judaism, because to remove Judaism from Catholicism would leave a hollow shell—just as Judaism is today without Catholicism.—Leon Paul in **My Father is a Jew**, "Extension Magazine."

Converting The Jews

Mr. Tom McConnon — *A vital and growing apostolate*

THERE are more Jews in the United States than in any other nation of the world. The latest census sets this figure at 5,000,000. In 1950 there were 2,100,000 Jews in New York City, which is a greater number than that of the State of Israel—2,000,000 in 1953. The total for the Americas is 5,865,506; Europe 3,550,000; Asia 1,374,350; the entire world 11,500,000. The figure for the United States is being steadily increased by those admitted under the regular quota as well as those who gain entry under the classification of displaced persons.

It is said that while the old-time Jew clings lovingly and tenaciously to the faith of his fathers, his modern offspring is without religion. He has become a willing victim of atheistic materialism.

What "organized" efforts are being made today by the Catholic Church in the United States to convert to Catholicism these "lost sheep of the House of Israel?"

As far as this writer is able to determine, such efforts are confined to these three units: The Congregation of Notre Dame de Sion, whose headquarters are at 3823 Locust Street, Kansas City, Mo.; the Catholic Center for Jews, 1230-65th Street, Brooklyn, N. Y.; the Institute of Judaeo-Christian Studies, Seton Hall University, Newark, N.J.

There is no order of priests in this country engaged in a crusade to bring the light of the true Faith into the souls of these "wanderers on the face of the earth."

Four years ago Father M. Leroux, of the Fathers of Notre Dame de Sion, came here from Paris, their headquarters, on a special mission. He had converted 400 Jews in France and he wanted to broaden his missionary field to include the United States with its vast number of Children of Israel. His hope was to establish houses for his fellow-priests in a number of large cities from which they would operate. His first move was to conduct a survey among the members of the clergy in these cities so as to learn how his plan might be received and what cooperation he might obtain from the local Ordinaries.

One year later, his survey completed, he returned to New York and, while addressing a public forum of the Catholic Center for Jews in Brooklyn, he sadly revealed that on the whole he not only found the

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Mr. McConnon is press secretary of the Catholic Center for Jews in Brooklyn.

clergy of America cool to his proposal, but in a few instances encountered what seemed to be objection. This aged priest shortly thereafter located in Cincinnati and then Canada. He died in the latter country. His companion, Father Lino Calliari, continued this work and since that time two young priests have joined him to promote the efforts of this apostolate.

However, they are still not settled and are handicapped in many ways. They were in Cincinnati for a year but, due to some misunderstanding, found it advisable to leave. They went to Canada where they were graciously welcomed. "Just one of those crosses which must mark all difficult beginnings," explain the Sisters of Notre Dame de Sion in Kansas City. "The Cardinal of Montreal is good to them and is helping them to raise funds to purchase a home of their own where they will be free to receive candidates and converts who require aid. At present one of their American scholastics is at the School of Sacred Theology of the Catholic University of America. We hope that others will join him and that soon the Fathers of Notre Dame de Sion will be permitted to launch their activities in this country," continued the Sisters.

The Scope of Their Apostolate

What is the scope of the functions now promoted by the three groups referred to in an earlier paragraph? Let us speak of the youngest unit first.

The Institute of Judaeo-Christian Studies was founded in 1953 in the office of the Rt. Rev. Msgr. John L. McNulty, president of Seton Hall University. Rev. John L. Dougherty of Darlington Seminary, the noted Scripture scholar and preacher, was named as Regent. Rev. John M. Oesterreicher, formerly Research Professor at Manhattanville College, was appointed Director of the Institute, which is the only one of its kind in this country or elsewhere.

This Institute is primarily a center of research. It is basing its work on the conviction that the roots of Christianity are in the Israel of old, in the revealed wisdom of patriarchs and prophets; on the conviction that, spiritually, we are all Semites. The studies range from theology and history to sociology and literature. Father Oesterreicher, a Jewish convert to the Faith, is serving as a lecturer and retreat master. He is the author of "Racism, Anti-Semitism, Anti-Christianism," "Seeds of Hope," and "Walls Are Crumbling: Seven Jewish Philosophers Discover Christ." The Institute will reveal its finds on as broad a scale as possible for the enlightenment of prelates and laymen. Their pamphlet, "Why Judaeo-Christian Studies?" has just come off the press.

The Catholic Center for Jews was founded in 1938 by Rt. Rev. Msgr. Angelo R. Cioffi, D.D., pastor of St. Rosalia's Church, Brooklyn. Mr. Frank E. Ward is president. About a dozen ladies are active in its campaign to "provide a true knowledge of the Church to those Jews who desire it." The mottos of the Center are: "Peace on Israel" and "Understanding Begets Goodwill." The unit conducts a public forum on the second Sunday of each month from October through May, at which a priest speaks on an appropriate subject. A question and answer period follows the talk. Admission is free and no collection is taken. Pamphlets and brochures written by or about converts from Judaism to Catholicism are available. Letters seeking information about the Center, which arrive from various points, are answered by mail or through personal contact.

Though the public forums are publicized in the diocesan newspapers and a few local lay periodicals, they are sparsely attended. An average of 30 persons gather at the talks. It has been the desire of Monsignor Cioffi to open a public library and reading room in a central location in Brooklyn where interested Jews may consult a Catholic layman on questions involving the Faith and read an assortment of Catholic literature. This project has not yet materialized. The Center, modest enterprise that it is, is the lone missionary apostolate in New York City—with more Jews than Israel!

How Many Converts?

A question frequently asked at the Center is: "How many converts have you made?" A definite answer cannot be given. Those in charge say they attempt to plant the seed in the inquiring mind of their Jewish brethren. It may come to bloom anywhere and at anytime in the world. They mention the instance of the young Jew who was a frequent visitor at the Center. He wrote an enlightened booklet, "A Jew Looks at the Cross." Just when it seemed that he was about to ask for baptism, he absented himself and was next heard from in the State of Israel where it is believed he has taken permanent residence. Monsignor Cioffi has expressed the opinion that an undertaking of this character might take 50 years before it would produce a good harvest. Prayer for the conversion of Israel is offered before and at the close of each forum. The committee, as individuals, pray daily for this goal.

The third and final group toiling for the conversion of the Jews is the Congregation of Notre Dame de Sion. This organization came into existence over one hundred years ago in France.

"We are a double religious

Congregation," writes the secretary of the Apostleship of Prayer for Israel, which is attached to the Congregation. "One is the Missionary Priests of Notre Dame de Sion, laboring in Palestine, England, France, South America, Belgium and Canada. They have a splendid Apostolic College and study house in Ypiranga, Brazil. Both young priests who have joined Father Calliari in Canada are from Brazil. Then there are the Sisters, now numbering approximately 2,000, who are at work in every section of the globe. At the Kansas City office of the Apostleship of Prayer for Israel there are inscribed on the official register the names of 47,000 members, about 5,000 of whom are priests and members of the hierarchy.

A Twofold Apostolate

The apostolate action for Israel is exercised in two fields: the Christian and the Jewish. The former is primarily that of the Sisters (a) by teaching Christians to make Israel the object of their solicitude; (b) by teaching Christians to be witnesses of Christ b e f o r e Israel, particularly through charity; (c) by teaching Christians to fight antisemitism. The second action is exercised in the Jewish world —(a) by making use of modern missionary methods to show Christ and the Church to the Jews throughout the world; (b) by instructing the catechumens, following the Jewish converts after their baptism and helping them to feel they are welcome members in the family of Christ. This is particularly the task of the Ancillae who are devoted to social service and adopt a way of life and a variety of work which permits them to be present and bear testimony in non-Christian environments.

Apostleship of Prayer for Israel Centers are organized in all convents of Notre Dame de Sion. Associates and neophytes gather for the monthly Masses and meetings. They hold a monthly conference for Christians and Jews. The aim is to fight prejudice on both sides by better knowledge and understanding of each other. The speaker is alternately Christian and Jew. In general, the goal is to destroy the wall of separation between Jews and Christians.

The Ancillae of Notre Dame de Sion, devoted to social service, do not wear the religious habit. They carry the charity of Christ to the dechristianized people, particularly to those localities where Jews abound. The nurse, the social assistant, the teacher, the mothers' aid, the maid, are examples of the occupations followed by the Ancillae.

A Life of Reparation

The Sisters try to hold near to Our Lord the place which

Israel, God's chosen people, should have occupied in the Church. They make reparation to Him for Israel unfaithful as a whole. They offer their lives as a perpetual and ardent prayer for the salvation of the Jews. This life of prayer and reparation is pre-eminently that of the Contemplative Sisters of Sion. The Sisters endeavor to establish Centers of the Archconfraternity of Prayer for Israel in all parts of the world. They enroll priests and lay people who become conscious of their spiritual responsibility towards the Jews living in their midst. They invite the Associates to attend a monthly Mass, monthly Adoration, and take part in the Days of Prayer for Israel. Each House of Notre Dame de Sion has its Center of the A.P.I. and promotes the creation of others. The United States Centers of Kansas City, Mo., Washington, D.C., and Cincinnati, O., are among the most active.

Last year they obtained a total of 4,506 Masses, offered for the conversion of Israel. Their literature, written by or about Jewish converts, is distributed throughout the entire world. They explain that the Fathers of Notre Dame de Sion cannot send priests from France to America as they do not have sufficient numbers to do so. Vocations have been scarce in Europe because of the war years and the period of hardship and suffering which followed. What is needed, they say, is American vocations—young men with the fiery spirit of St. Paul, who, knowing the country and its language, can go out into the vineyards and spread the story of Christ to starving souls.

Anti-Semitism A Barrier

"Conversions are many, but it is our policy not to advertise them. We must avoid antagonism. Anti-semitism is the greatest barrier to our progress. We frequently hear earnest Jews remark, 'If Catholics want to convert us, let them first live Christlike lives. Where is the love of neighbor which they preach but do not practice?'" say the Sisters.

From the above an awareness of the extent of the Apostolate to the Jews as promoted in the United States today will be gained. It should be convincing how frail are the efforts to bring the Jews of the United States—5,000,000 vigorous, resourceful, influential individuals — into the fold of the Church. As said before, this nation holds more Jews than any other on earth.

Father Leroux has said: "The Apostolate to Israel is not a spectacular one. The hour has not yet come for the Jews to enter the Church *en masse.* They will not be converted until they lose their prejudices, until they no longer consider the Christian as an enemy; but

also not until Christians, by their attitude of true and profound charity, give the Jews living proof that Christ is for *all* men—Jews included—that He is the Savior of mankind. To instill in Christians the love of the race "of whom Christ is according to the flesh," to teach to Jews how to find Jesus their Messias, there must be priests who *love* the Jews—the five million Jews of the United States of America."

Motives Behind the Apostolate

In a booklet, "Why Judaeo-Christian Studies?" Father Oesterreicher writes in a concluding paragraph:

"Why Judaeo-Christian studies? Because Christ the Lord links Christians of all times to the Jews of old. But not only does He tie us to the Jews of old, also to the Jews of today. The great Pius XI condemned anti-Semitism because, in his now famous phrase, 'through Christ and in Christ, we are of the spiritual lineage of Abraham. Spiritually, we are Semites.'

"Why Judaeo-Christian studies? Today in the United States, and particularly here in the East, such millions as never before of Christians and Jews are living side by side. Should they not know more of one another than what the newspapers provide? Judaeo-Christian studies are needed because the events of recent years seem to carry a special word of God. When the Church was young, Jews persecuted Christians. In the Middle Ages, Christians often persecuted Jews. But in our day, Christians and Jews are being persecuted together. Hitler directed his war of extermination first against the Jews and then against Christians; Stalin first against the Christians and then against the Jews.

"There must be a meaning in this common suffering. And meaning too in the establishment of the State of Israel, for no one, whatever he thinks of it, of its past, present or future, can fail to see that here is no mere political accident, rather a significant event. Though God's design may still be hidden, this much is clear: here is a stirring call to every Jew and Christian: 'Return, O Israel, to the Lord thy God.' To speak of events in the spiritual order which urge us: More than a hundred years ago Our Lady appeared in S. Andrea delle Fratte in Rome to Alphonse Ratisbonne, an Alastian Jew. Nothing was spoken at this first in the line of recent apparitions, yet all the truth he needed to know was in her eyes. Again, Pope Pius XI has taught us to pray on the feast of Christ the King: 'Look down with Thine eyes of mercy upon the children of that stock so long Thy chosen people . . .' When inaugurating the year of Jubilee, Pope Pius XII said: 'We open the Holy Door for all

those who adore Christ — not excluding those who sincerely but vainly await His coming and adore Him as the one promised by the prophets and still to come—and extend to them a fatherly welcome.'

"Why Judaeo-Christian studies? Even if all these challenging events had not taken place, the God-given joy of searching for, and knowing, the truth would be reason enough, the thrill of seeing how God built Himself a house on earth and us a home."

The Best Blood Of Europe

At the beginning of the 1880's the Irish Catholics were not welcomed by native Boston. Between the sons of the Puritans and the sons of Erin there were numerous conflicts which reflected the division between the two . . .

The Irish could lament that no politician of their nativity had been elected congressman or mayor. Organized nativism was sparked by British-Americans, Protestant Irishmen and Fundamentalist ministers. Boston papers carried advertisements like "Wanted—Young Ladies of Anglo-Saxon parentage."

Against the cult of Anglo-Saxonism and the worship of English blood John Boyle O'Reilly waged relentless war. He pointed out that there never was an Anglo-Saxon in the past, that, properly speaking, England had been invaded by the Angles, Saxons and Jutes.

America, the Fenian asserted, was diverse in its ethnic sources—not homogeneous, and must return to original principles:

"We are gathering and boiling down here all the best blood of Europe—the blood of the people. Not to build up on an Anglo-Saxon or any other petty community, but to make the greatest and the strongest manhood that God ever smiled upon."

—Arthur Mann, **Yankee Reformers in the Urban Age.**

code and cult

Joseph F. Marbach, J.C.D.

Would it be allowed for a priest to make an habitual intention at Mass that when the Mass is offered for a deceased person he wishes the fruits to apply to the donor of the stipend as a second intention when the deceased person does not need them or the donor has no other second intention? Would it be advisable to do this?

It is indeed both allowed and advisable. Cf. Slater, *A Manual of Moral Theology* (Benziger, 1925), II, 109; Doronzo, *De Eucharistia* (Bruce, 1948), II, 1097; Aertnys-Damen, *Theologia Moralis* (Marietti, 1928), 136.

In general, it is allowed to have a conditional intention, if the condition is about the present or past. The following sometimes happens. You may not be sure if yesterday you offered the Mass for Titius for which you received a stipend. Your intention this morning could be "If I did offer the correct Mass yesterday, I now desire this Mass for the souls in Purgatory, for my health, etc." — for which there was no stipend. Cf. Fanfani, *Manuale Theologiae Moralis* (Romae, 1951), IV, 262.

Even though the fruits of the Mass would remain of course in the treasury of the Church for the living and the dead (our human words are so inadequate when speaking of these divine matters), it does seem best to have a second conditional intention for the benefit of the giver of the stipend, to provide for the case where the object of the Mass is "incapax" of receiving the fruits of the Mass.

Genicot-Salsmans seem to say we can have the following intention: "If I fulfill the intention of the donor, I wish to apply any remaining fruit of the Mass for such and such an intention" — *Institutiones Theologiae Moralis* (Bruxellis, 1946), II, 188 — but it seems much more generous to have an aut-aut intention of offering the Mass either for the stated object of the Mass or for the giver of the stipend. We may of course mention as many intentions as we wish at the Memento for the living and at the Memento for the dead.

In Masses offered apart from a stipend you could if you wish have the habitual intention that the fruits of the Mass will go to yourself. For example, you probably offer Mass regularly for your deceased parents, or a deceased other relative or friend (priests deceased years ago could be an object of your charity too); you could make the habitual intention that if they no longer need your suff-

rages, the merits of the Mass could be applied to yourself. Cf. Noldin-Schmitt, *De Sacramentis* (1938), n. 176. They mention that some authors favor the view that in Masses offered with a stipend the following is a good habitual intention to make: "If the person for whom the Mass is being offered is no longer capax of the fruits of the Mass, they are to go to the relatives of the one who offered the stipend." To repeat, our human words are rather frail in analyzing these matters but in general it is indeed advisable to have a second habitual intention in Masses offered both from justice and from charity.

Joseph, a young priest, interprets sacramental integrity with an exactitude that is perhaps too intense. A penitent confesses gossip: he stops her to inquire, "Was it true or false? Did it injure a reputation?" She next confesses eating meat on Friday: He asks, "Was it a full meal or just a little?" Next she says she took pleasure in impure desires. Following the Thomistic teaching that the desire is the same as the sin, he makes her tell him whether the desire was adulterous, unnatural, and everything else. She says also she committed an uncharitable action; he asks if it was serious.

I cannot help but feel that although he is going by the books, he is making confession odious to the penitent and driving himself to a nervous frenzy. Could you say a word about integrity and how far it goes?

Exhortations are better than questions in the confessional. It would not be helpful to the penitent to substitute questions for an exhortation. Some questions are necessary, but make them as few as possible.

We may take the liberty of proposing the following comment: the many rules in the moral theology books about integrity of confession should be invoked *before* confession, not *in* the confession. In other words, we should explain to the people from the pulpit, in our society meetings, in the classroom, etc., the rules for a proper confession, but that cross-examination is out of place *in* the confessional, except of course if absolutely necessary. In the case at hand, I don't believe the questions were absolutely necessary.

We may suggest that a penitent is not to be interrupted; we should not ask any questions until the penitent completes the confession, as otherwise the penitent may "lose track" of the list he was prepared to recite.

We may say that "integral" means "clear" — the penitent is speaking clearly and frankly according to his ability. Questions seem necessary if the penitent does not appear frank,

does not reveal his secrets clearly. A confessor develops an instinct in knowing whether a confession is too generic.

Integrity refers primarily to mortal sins, as venial sins are not necessary matter for confession. Thus questions would be necessary if a mortal sin seems to be disguised as a venial sin.

Even though dealing with divine matters, we must act "humano modo" and as a spiritual doctor be conscious of the "capacity" of the penitent so that the penitent will not be afraid to return to the doctor of souls again.

We may suggest that questions could be so phrased as to show we don't think they would deliberately commit a mortal sin. For example "I missed Mass on Sunday twice"—Question: "You mean you were sick?"; "I ate meat on Friday" —Question: "You mean you forgot it was Friday?"

The above comments refer to the ordinary confession in the confessional in Church. Let us think also of the extraordinary confession outside the confessional. Take the case of a man with a stroke who cannot talk or write. The priest goes to hear his confession in the hospital; all the man can do is strike his breast when the priests asks him if he is sorry for all his sins; the man is dying—there is no time to ask questions about specific sins. We can give absolution to such a man.

In these emergency cases particularly do we distinguish between formal integrity and material integrity. The ordinary obligation of material integrity is temporarily suspended in the sense the obligation of material integrity remains after the emergency has passed. Per accidens, formal integrity suffices. We may say formal integrity means some form of confession. Since it is a true accusation of one's self as a sinner, the priest can act as a judge and so the basic elements of the sacrament of penance are verified. There is a true accusation but the complete manifestation of the sins is blocked by some physical or moral impossibility.

Thus there could be formal integrity and material integrity about the same sin in two different confessions; the first in the emergency and the second when a regular confession is possible.

For a lengthy and scholarly treatment about integrity in confession, cf. Doronzo, *De Poenitentia,* II, *De Contritione et Confessione,* (Bruce, 1951), pp. 544—680.

The Roman Ritual (IV. C.I, ad. 16-17) advises confessors: "If the penitent does not mention the number, species, and circumstances of sins which require such explanation, the

Continued on page 854

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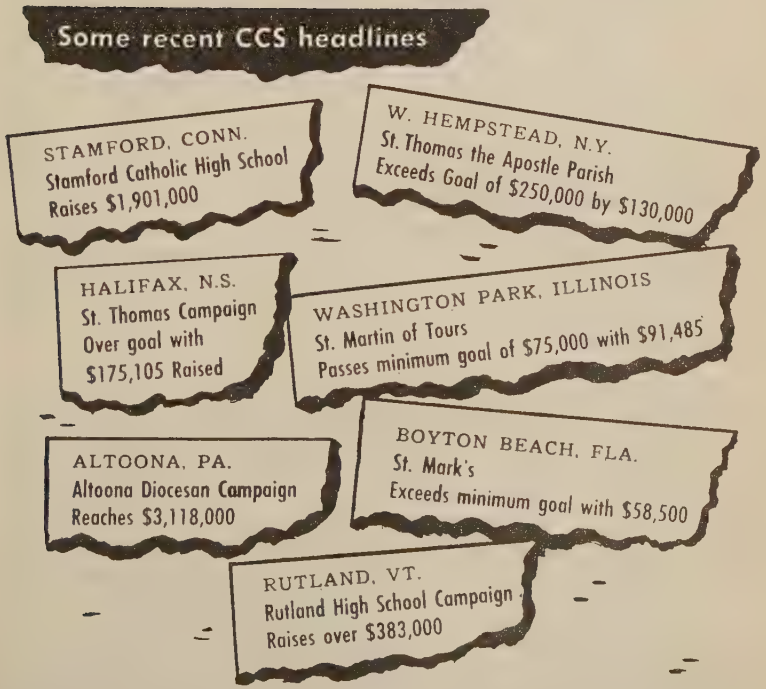

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Continued from page 851

priest shall prudently question him. But he must take heed lest he discourage anyone by curious or useless questions; let him especially avoid imprudent questioning of young boys or girls (or others) concerning matters with which they are not acquainted, lest they be scandalized and learn thereby to commit certain sins."—Translation by Fr. Weller, *The Roman Ritual* (Bruce, 1950), I, 307.

Would you kindly tell me what is the Catholic teaching as to the morality of the Ovulindex Thermometer Theory in which the woman bases her use of marriage according to the thermometer reading at the time. A parishioner said that this theory is very similar to the Rhythm System.

A thermal chart is kept together with a menstrual chart so that a woman may be able to predict ovulation, in those cases wherein the Rhythm System is morally justified on the advice of the confessor. I would suggest that you obtain from your nearest book store—or directly from Sheed and Ward, 840 Broadway, New York, N.Y., their little booklet published this year entitled "Family Limitation." The subtitle summarizes the scope of the booklet "Modern Medical Observations on the use of the 'Safe Period.'" Dr. John Ryan and Fr. Alan Keenan, O.F.M. collaborated on this booklet.

The same authors have also the book, "Marriage, A Medical and Sacramental Study," issued by the same publishers (price $4.50).

BOOK REVIEWS

Report On The American Jesuits

LaFarage, S.J.
Farrar, Straus & Cudahy,, New York, 1956. p. 236, $4.50.

FOR once, in this day of mistitled books, here we have one that is named with the only possible name. The title describes the contents accurately; John LaFarge uses his talent for clear exposition and narrative to give a report on the activities of the Society of Jesus in the United States. After preliminary chapters on the origins of the Jesuits, and the spirit of the institution, notably on the philosophy of their educational system, he dives into the proper subject-matter of the volume and gives a rapid account of the varied fields in which the Jesuits spend their efforts, especially that of higher education.

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country on New Year's Day of 1955, or how many students they had then in their colleges and universities, this is that reader's book. It all adds up to an imposing record of effort and devotion and achievement and it is well to have the facts and figures collated in this attractive form; for the volume is a beautiful book, merely as a physical thing. In fact, one rises from its reading wondering whether Father LaFarge has written a text for the photographs of Margaret Bourke-White, or whether that famed photograph-artist has illustrated his text. Certainly some of the pictures, notably of some of the men known well outside the Society, like Father Hubbard or the late Daniel Lord, for instance, are a major part of the volume and serve to make it notably attractive, when otherwise it might well have been nothing more appealing than the usual set of statistics.

One thinks the author might well have made more of the original purpose of the Society's coming to this country, now just ten years short of four centuries ago, that is, the missionary field. For example, the reference to the Jesuit Martyrs, like Jogues and Brebeuf, is confined to a single paragraph. But that, no doubt, was dictated by the rigid space-limitations. It is not a long book, after all, and it has much to report, so that one does not always find full treatment of what he would be most interested in finding. But he can here find a succinct Report on the Jesuits in the United States.

—F. J. Mueller, Blairsville, Pa.

The Problem Of Jesus

by Jean Guitton

P. J. Kenedy and Sons; New York, 1955; pp. 239, $3.75.

THE encyclical *Humani generis* of 1950 should have made it plain that Modernism and its offshoots and contemporary counterparts are by no means dead, theologically speaking. The recent works of Monsieur Jean Guitton, more recently translated into English, only serve to emphasize the point.

Classifying himself as a "philosopher of religion," M. Guitton has taken a strictly rational approach to a number of theological questions in recent years. Enforced captivity in France under the German-Nazi regime gave him a lot of time to think and to make notes; and since the liberation he has been a teacher of the philosophy of religion. From his intellectual experiences and notes he produced in 1948 *An Essay on Human Love* (translated into English in 1951); in 1949 *The Virgin Mary* (translated in 1952); and now finally his most mature work (originally two volumes in French) has been translated into English in the one-volume edition of *The Problem of Jesus*. It is a most worthwhile effort.

Using the interesting (though difficult) mechanical device of the mental or intellectual diary, M. Guitton approaches the almost-eternal question posed by Christ

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Himself: "Whom do men say that I am?" In answer, his book is divided into three parts.

In the first, he discusses methods of approach, exploring (and eventually discarding as hopeless) the methods of the so-called "Critics" (Leibniz, Reimarus, Semler, Paulus, Schleiermacher, Baur, Couchard, von Harnack, Drews, and principally Renan); and the so-called "Mystics" (Spinoza, Alain, Strauss, Loisy, etc.). With slow but persistent and devastating logic, he shows not only the falseness of the two approaches, but their intimate relation with and dependence upon one another as well. "One could . . . draw up a genealogy, in which every father begot his contrary, only to rediscover himself in his grandson: *Paulus autem genui Strauus; Strauss autem genuit Renan; Renan autem genuit Loisy; Loisy autem genuit Couchard. Et post magnam tribulationem . . .* " (p. 29)

In the second and third parts, striving to be more "reasonably" rationalistic but still keeping the Critics very much in mind, the author examines the classic proofs for the divinity and resurrection of Christ. Both are done with extreme care and thoroughness. The end result is overwhelming in its effect — far more so (to this reviewer) than some other standard apologetical work (e.g. Lunn: *The Third Day:* Arendzen: *Whom Do You Say?;* and Morison: *Who Moved the Stone?*.

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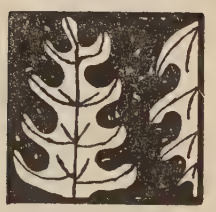

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while fascinating at first and for a long time, grows eventually wearisome. The book requires no little effort on the part of the reader; and the second half (on the resurrection) may suffer not so much from the author's treatment (which is superb), as from the reader's ennui due to over-concentration.

Apart from this observation, however, *The Problem of Jesus* is definitely a book to read and to consider owning. It will certainly spark and perhaps resuscitate one's apologetical sense; and through the so-called "cultural lag" even though the critical intelligentsia may have long since abandoned most of the false approaches exposed in this book — the "masses" are very definitely influenced by such modes of thinking. And the number of prospective converts who might intensely and deeply appreciate just such a book as this is probably legion. — John H. Thirkel, S.S., S.T.D.,) Kenmore, Washington.

Meditations Before Mass

by Msgr. Romano Guardini

The Newman Press, Westminster, Md. 1955, pp. 203. $3.00.

WITH the publication of his strikingly original study *The Lord,* the name of Msgr. Romano Guardini finally became known to those of us who are not so fortunate to be able to read German facilely or even at all. And it brought this country an example of a kind of thinking and writing difficult to find on our side of the ocean.

Meditations Before Mass is clearly of the same caliber. It is not simply another book about the Mass. Nor is it another book of pious reflection. It is a series of deep, probing reflections on the realities of which the whole act of sacrifice must be compounded.

In the first part Msgr. Guardini considers "Sacred Bearing," examining such ideas as stillness in itself, and in its relation to the word and hearing. He speaks of composure, of the holy place, and the altar. His comments on the altar as a threshold over which we pass into the presence of God are particularly arresting. Yet, since this is true of so much of the book, it seems almost an injustice to single out particular passages.

Part two is entitled "The Essence of the Mass." Here, seemingly, he would be treading on ground completely familiar to us all. Yet even in this section he manages to provide new lights, new illumination, new understanding.

Read thoughtfully, and more than once, *Meditations Before Mass* should prove to be among the most valuable books on any priestly shelf. — Raymond Gribbin, Baltimore.

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by George N. Shuster

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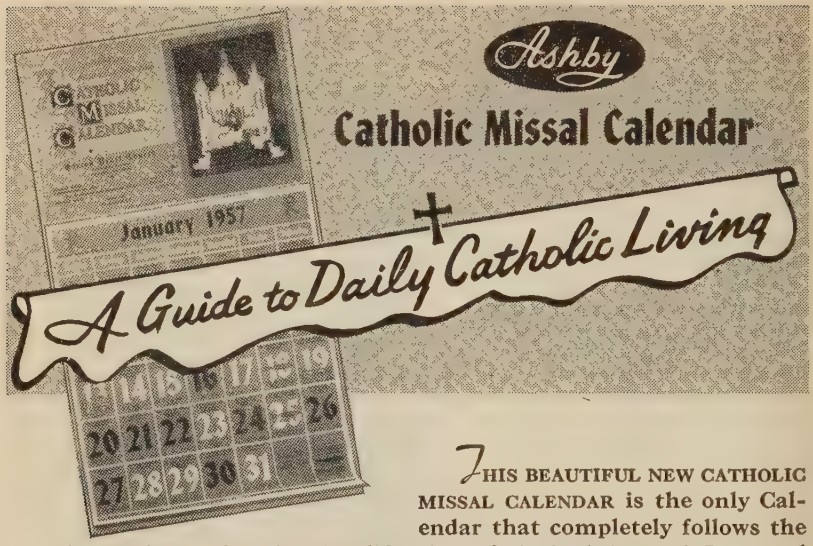

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stock and knew the hard labor of a peasant boy. He was not a respecter of persons and he appears to have always been utterly fearless.

He was the man to be primate of the Catholic Church in a Hungary menaced by enemies either without or within. He knew how to talk to his people and to rally them to his side. His record as priest and patriot was unimpeachable.

He was an ascetic and devout priest, and also a sincere Hungarian patriot. The mystique of St. Stephen's Hungary was real to him. The miseries of his people were known to him and concerned him.

He loved the poor and he wanted to take practical measures to relieve their necessities. He knew well the suffering of the masses and he knew what justice dictated for them.

He had faced the Nazis during their occupation of his country and he had fought them for the souls of his people and for the soul of Hungary, and he did not lose. He had not been Primate of Hungary at that time but as Bishop of Vezprem he had supported the great Cardinal Seredi in the fight against the "Jewish Laws." He was jailed in October 31, 1944 a few months after being made Bishop and was not released until the Russian armies rolled the Nazis back.

Before his elevation to the Episcopacy he had been a great and devoted parish priest. And it was as a shepherd of his flock raised to the plenitude of the priest-

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hood and the international dignity of the Cardinalate that he stood and faced the Communists.

He faced them as a Hungarian and as a representative and symbol of Christ's Church. His was not passive resistance, no waiting for blows to fall or for crises to pass. He went out to his foes.

Cardinal Mindszenty won his battle against the Communists. The people were his. And so the Communists determined to destroy him. Shuster gives us the drama of these great events. The details of the Cardinal's fight; the incredible difficulties of it; his loneliness, his knowledge of what was to be the apparent end. These things get life and meaning from Shuster's prose.

The study of the Cardinal is excellent: background, career, family and devotion.

Posed against the Cardinal is another figure — Matyas Rakosi, First Secretary of the Hungarian Communist Party and Dictator of Hungary. Rakosi, the perfect picture of the successful revolutionary, the Communist par excellence. His career, background, and motivation are dealt with about as thoroughly as the Cardinal's.

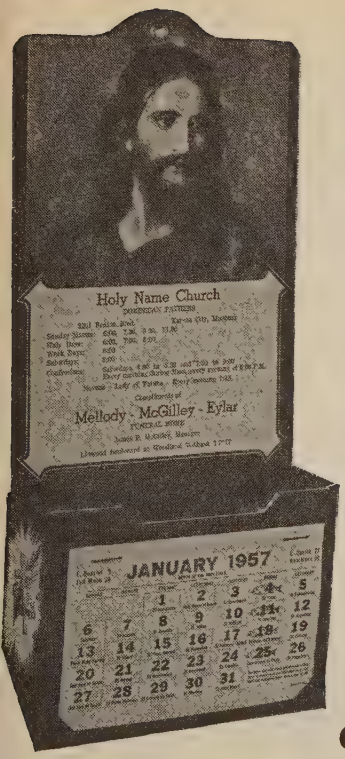
Comparing the two, Shuster says, "As for Rakosi, we shall see that no one ever went more all-out for the cause of Lenin than did he. But he had from an earthly standpoint the great good fortune that his forays on behalf of Communism took place during an era when Europe was civilized. When you went to jail, you got food; and when you were tried, you received a square deal. Cardinal Mindszenty's great struggle for justice took place against a background of terror."

An Honest book

This is an honest book. George Shuster is an intellectual layman. He once edited "The Commonweal." He has had standing for decades as an analyst of foreign affairs and an analyst of the impact of the modern world on the Catholic Church. His writings on the Nazi menace and the Red menace on rereading stand up well.

He is honest in his discussion of the "peace priests" of modern Communist Middle Europe and in his discussion of Bishops who have collaborated. He faces all problems squarely, including the strength of Communism, its attractiveness under certain conditions to certain people, and its various efficiencies, some horrible, some benevolent, all frightening.

Perhaps his greatest honesty is confronting the most painful difficulty of all. In Shuster's words . . . "a great shock to the people that their leader, whom they venerated for his steadfastness and holiness alike, could be crushed on the Communist wheel in forty days — the same number which his Master had spent in the desert subject, so the Gospel tells us, to the blandishments of Satan. Nothing comparable had previously been witnessed by mankind, in Hungary or elsewhere . . . That it was possible to reduce so great and fearless a man as the Primate to Hungary to a condition of almost complete impotence took the starch out of the anti-Communist imagination, not only momentarily but for a long time to come."



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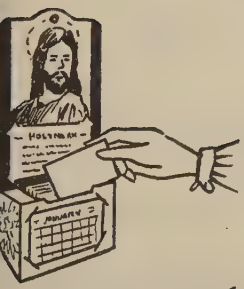

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The Cardinal had jotted on the back of an envelope the words that are now famous — among those words — "If despite what I now say you should read that I have confessed or resigned, and even see it authenticated by my signature, bear in mind that it will have been only the result of human frailty." Prophetic words. But we did not see merely his words but himself in the Dock. His voice was heard and he was seen as he confessed, a confession that was obviously false and fraudulent, but nevertheless he himself made it. It actually sent shivers down the spine.

We do not know that drugs or hypnotism were used. There is a chance that an old glandular ailment which had recurred from time to time might have aided the interrogators; but it is probable that they just wore him down and tired him out.

Drooling Saliva

One of the most poignant passages in the book is the account of a young woman who escaped from Red Hungary. She had sat in the courtroom and listened to the trial. She had heard his answers to the questions in a monotone, a voice as from the dead. But the thing that struck her was that saliva dribbled from his mouth and he did not move to wipe it off. He was not his own man, even this normal, reflex action was not his.

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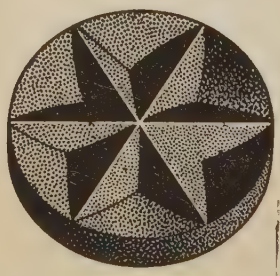

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He was so broken that he could answer by rote as it was drilled into him, but his normal personality was as it were dead. Zombie may be the word to describe the pitiful creature in the Dock.

The woman said "The saliva was starting to go out of his mouth, and I stared at him, waiting for him to wipe it off. But nothing like that happened. During the whole trial nobody wiped it off, and he himself appeared not to notice it. It was scandalous! It was horrible — a man who looked as he did, with the saliva just running down."

In harrowing the Cardinal some part was played by the ferocious treatment meted out to those around him, especially to Father Andras Zakar.

Joan of Arc appears to have "cracked" at her false and infamous trial. It was not the fear of torture but the sense of abandonment and hopelessness that seem to have swayed her. We know that the Cardinal felt terribly alone and unsupported in his fight, but that could not have been the determining factor; he was too strong for that to make him disintegrate.

He Has Recovered

Someday he may tell us himself. He has recovered we understand. He again possesses himself. He was not irrevocably broken. He was offered his freedom and turned it down because the conditions were unacceptable. He was later offered back his position if he would serve in some fashion those who master-

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ed the shell of his body for a short time, but could not master his soul. He refused.

His peasant mother enters into this book. Her letters, her visits, her loyalty to him, God, and country are woven into the sad but true story.

Where will it end we ask? We who are in the strongest of the anti-Communist nations have our moments of dread. How must those entombed behind the evil Curtains feel? It must seem that they are contending with a tyranny that will prevail and a regime that will not end in their lifetime, or the lifetime of their children's children. They must be tempted to believe that they are witnessing the triumph of evil.

The pagan might of ancient Rome must have seemed an unbeatable force, an oppression that would never end to the early Christians. We and the silent sufferers of today must present a Christian courage that will not bend even in the face of an adversary who seems destined to grow stronger and to maintain his evil power, at least in the lands he now holds, for an indefinite time.

Shuster does not leave us to doubt why the people of Hungary did not rise to save the Cardinal. They could not save themselves. They were under occupation by the Russian armies and they still are.

The author of this book is a great liberal in the vague, general sense that we use the term in Am-

BEATITUDE *A Commentary on St. Thomas' Theological Summa, Ia IIae, qq. 1-54*

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Translated by Patrick Cummins, O.S.B.

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erica. He cannot be called a Red baiter. When he tells how Rakosi hoodwinked America and received American aid, financial and otherwise, we must grieve at the mistakes that were made. Perhaps there is nothing we could have done to save Hungary, since we were not prepared to engage the Red armies in battle, but if only our military and civilians directly involved had not been so naive! There was no plot or treason but there was an honest cooperation with an ally — and it now looks very foolish.

Cardinal Mindszenty's sacrifice was not wasted. The forces of evil won a great battle. They may win other battles but they will not win the war. In crushed and beaten Hungary there is still life. Religion is gravely wounded but it is not dead. God has not forgotten His people. — Charles Owen Rice, Natona, Pa.

They Saw His Glory

by Maisie Ward

Sheed & Ward, New York, 1956. pp. 278. $4.50.

OUT of her rich expreience as Catholic apologist in Hyde Park, Maisie Ward arrived at two very reasonable conclusions: First, that what men need more than anything else is Christ. And second, that Christ is to be found in the Gospels. This is in substance the prayer of St. Paul in Ephesians 3: ". . . that you may know Christ's love, which surpasses knowledge; that you may be filled unto all the fullness of God." To meet this need, and to satisfy her own yearning to bring men to a love of Christ, Maisie Ward has written this book.

It is, in character, an introduction to the Gospels, including rightly the Acts of the Apostles. Its purpose follows from the earnest desire to have people, Catholics and all other people, read the Gospels intelligently, and from that reading draw a better appreciation of Our Lord. This spirit pervades the book, and in a sense distinguishes it from the many other popular introductions that are available. It is a book that reveals the sentiments of its author, since it makes no attempt at concealing the fact that she is writing her own estimate of the Gospels. This personal touch, in matter and in style, is something refreshing in making the Gospels more attractive to the general reader.

The author, as is known, is not a biblicist by profession. She makes no claim in this direction, acknowledging her dependency upon those who may be regarded as authorities. Her field of reading is wide, and her choice of authors is prudent. But, since she must be contingent upon others' scholarship, at times she fails to distinguish and adopt the best opinion. To illustrate, she observes that St. John, in his Gospel, deliberately intended filling in the gaps in the earlier three. This is very doubtful. It is true that he supplies new material, but he did so because this suited his thesis and not because he wished to fill in the story or even the doctrine given in the other Gospels. Further, she provides a most inadequate definition, or description, of biblical inspiration. This is due,

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probably, to her brevity on this subject. Yet it leaves a misapprehension. These and some other shortcomings mar the perfection of an otherwise splendid effort. It can be hoped, however, that they will not prevent the book from having a most helpful influence upon the audience for which it is intended. — W.L.N.

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American Catholicism

by John Tracy Ellis

University of Chicago Press, 1956, 200 pages; cloth, $3.00; paper $1.75.

FOR once, thanks be, one could say much of what there is to say about a book by a quotation from the dust jacket, which so often are comparable, for consummate lies, to statistics. This one quotes Carlton Hayes as saying that here we have a vast amount of material on the long story of American Catholicism synthesized into a brief survey that is at once scholarly, readable, and eminently judicious. The little volume, authored by the historian of the Catholic University of America, is one member in a series that has just begun its course, under the supervision of Daniel J. Boorstin, of the History Department in the University of Chicago, the series being titled The Chicago History of American Civilization. That is an ambitious project, beyond a doubt, but an eminently worthwhile effort, and if the successive volumes of the series are at all comparable in general excellence to

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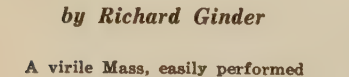

this one on the role of the Faith in American civilization, they will be more than worth what they cost.

This volume is indeed a brief survey; it could not be more, within the space of its limitations, for there are only 159 pages of text, and they are not long packed pages. The editor, in his foreword, remarks that there are two kinds of history-writing. The one is the barely factual, the other the more philosophical, though he does not say it that way. The present author is almost forced to adopt the second method, for no man could be expected to tell the facts of American Catholicism from the start to the present date in anything like so short a compass. Survey it must be, then, taking facts largely for granted, though Monsignor Ellis does manage, and in masterly fashion as a rule, to marshal a lot of facts to furnish the groundwork for his estimate of what the facts have meant. There are lacks that are inevitable in any short survey; all such attempts to theorize on the meaning of the facts as they have come about must be highly selective, and probably there is no reader who would quite entirely agree with the author's selection, or, at least, with all his stresses.

No reader, then, will learn the story of the career of the Faith in America and its influence on forming American civilization from any such survey as this; no man could hope to tell it, be his capacity for condensation of facts and terse narrative of events as great as they will, and the present author's are notoriously great indeed. But he does indicate some

of the main strains of influence that have gone into the texture of Catholic life in the United States from the first colonial days to the present. He does get into the reader's attention some of the salient facts of the treatment of Catholics in pre-revolutionary days, including the shameful facts of oppression, even in enlightened colonies like Maryland, where Catholics gave their non-Catholic neighbors harbor in a day of need, only to be themselves turned out when the influx of such oppressed neighbors gave them numbers enough to turn oppressors in their own right.

The Three Nationalities

The author has much to say about the three predominant national strains that brought the Faith into America, namely, the Spanish in the west and southwest, the French in mid-America, and the relatively small contingent of Catholics among the English-settled colonies on the Atlantic Seaboard. What he has to say serves merely to whet the appetite of the engrossed reader for more, much more, along the same lines; but his space-limitations forbid. One ventures to wonder whether perhaps this brief survey of those influences could lead to a broader and fuller treatment of that subject.

He goes on, after the Revolution has been dealt with in sum-

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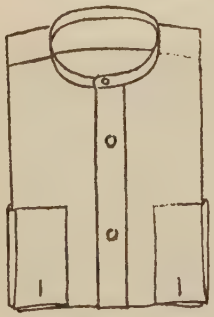

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mary fashion, to what apparently he believes to be a salient fact about the history of the Church in this country, namely, the flood of European immigration before and after the Civil War. His discussion of that phenomenon and the problems it forced upon the Church is refreshingly frank. He does not palliate the facts or water them down a whit, and he is at some pains to make it plain that the nationalistic spirit, lamentably not all dead even now, took up time and energies, notably in the hierarchy, that should have been put to better use. But he points out with equal cogency that, taken all in all, the immigrant elements became thoroughly American, and, apart from stray exceptions like the Polish National Church, remained perfectly Catholic too.

But there is no possible doubt that the nationalistic battles were — and are still — a source of weakness and handicapped the force of the Faith's influence on the national life. They gave the impression that the Catholic Faith, so far as the average American citizen was concerned, was the faith of the outsider, the alien, the religion of a minority at best and not too highly respected or desired a minority at that. It took a lot of doing to make the average citizen realize — as some of him still does not, sad to say — that the Faith could and must be a thoroughly American thing while remaining, as anything catholic must remain, an international thing as well.

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able fact in the history of the Faith among American citizens, and it is one that Monsignor Ellis indicates with force, the fact, namely, that for all our numbers, and all our wealth as a community, our intellectual influence and prestige was for so long at low ebb, and, to an unfortunate degree, still remains so. It can be accounted for, largely at least, though the author makes no mention of it directly, by the fact that for so much of her career in the nation the Church was predominantly in the building stage, the brick-and-mortar phase. Concomitantly, her children were all too largely forced into battle for mere survival; the history of bigotry and persecution down the years makes thrilling, even if saddening, reading, and there is not too much made of that fact here, though no such survey could omit it; it is of major importance in any account of the Faith amongst us. Along with that fact runs the other undeniable one that our intellectual influence on the uppermost levels of American life has not been what it should have been, largely because we have lacked, and still lack, a leisure class of Catholics in this country that can be in any way compared, for instance, with that in England.

But there are heartening signs that better things are in store for the Faith and the nation in their common relations; and the author devotes what, for some readers no doubt, will be the outstanding section of the volume, the closing section which has to do with Recent American Catholicism. It is not, and could not be expected to be, anything like the complete story of what has happened to the Church and the Faith in America since the Papacy took the nation out of the missionary class. But there are so many facts packed away into that succinct account of the last half-century that any reader must think, and think straight, as he reads the story. He cannot but conclude that the Faith has made major contributions to American life and civilization; and the past warrants the sanguine assurance that that story has just begun.

Fact-packed; readable, scholarly; honest; frank; masterly — all those things are true of this little volume which is one of the most attractive to come to hand in many a moon. — F. J. Mueller, Blairsville, Pa.

Correspondence

Continued from page 814

both old and new, which none of them can ignore! Though it will probably, in the dim and distant future, be translated into English, the price will certainly double or triple in an American edition. As someone said, "It is certainly worth learning Spanish for mere financial reasons."

Does it help the busy priest? We know that our preaching must be based on the Word of Christ (Palabra de Cristo) and not on our own concepts of Christian life, be they imaginative or dull. Now the Word of Christ lives in Scripture, but it also finds expres-

sion and interpretation in the Fathers and the great theologians in the long and vital stream of orthodox tradition. Yet where is the young priest, faced with the problem of the Sunday scriptural homily, who can afford the works of the Fathers or who has the time and talent to seek out pertinent spots in St. Bonaventure, for example?

But these priests of the Pontifical University of Salamanca, under the direction of the Bishop of Malaga, have placed this and much more at our finger tips. Let us show how just one Sunday, say the fourth Sunday of Lent with the Gospel about the multiplication of the loaves, is treated in this book. The sacred texts of both the Epistle and Gospel are first given in full in both Spanish and Latin; then come concordant texts and all the principal texts of Sacred Scripture on mercy (12 pages). Then follow general commentaries on the liturgical setting of the day (joy, rose vestments, etc.), points ("Exegetico-morales") which discuss the theme of the Epistle and Gospel and their historical setting (7 pages).

A Patriotic Commentary

There are 26 pages of what the Fathers have to say on today's Scripture (Juan Crisostomo, Gregorio Nacianceno, Agustin, y Bernardo). For the next 11 pages St. Thomas Aquinas and St. Bonaventure tell us about the theology

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contained in today's pericopes, especially the theology of the Eucharist.

Various authors such as Thomas of Villanueva, Massillon, and Bossuet give their comments for 30 pages, followed by 9 pages of "Textos Pontificios" which prove that the Church concerns herself, as did Christ, with the material needs of her children. Next is an 8-page section called "Miscelanea historica y literaria" which is to help the preacher choose stories and examples for his sermon. There is the story of Elias and the widow of Sarepta, together with a number of stories of the miraculous multiplication of food in the lives of the saints, e.g. Francis, John of the Cross, Don Bosco. Last of all, there are 64 pages of homiletic guides (sermon outlines) for those whose time is limited.

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